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PALMISTRY

FOR

PLEASURE AND PROFIT

(How the Hand is Commonly Read in India and the West)

BY

V. A. K. AYER

(Author of EVERYDAY ASTROLOGY)

अमरेन्द्र वम मल्ल
उम्रो एन्ग्री सक्लेजमा रहेको
उनको सक्लेजनिक प्रयोगको
पुस्तक हो पावेजनिक प्रयोगको
लागि प्रयाज गरिएको छ।
श्रीमती सेदिनी मल्ल

नास्ति हस्तात्परं ज्ञानं त्रैलोक्ये सचराचरे।
यद् तांह्य पुस्तकं हस्ते धृतं बोधाय जन्मिनाम् ॥

[*There is nothing in the three worlds for knowledge, besides the hand which is given to mankind like a book to read*]

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Treasure House of Books

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Dedicated
TO THE MEMORY OF MY MOTHER

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PRINTED IN INDIA

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PREFACE

My aim in writing this book has been to floodlight the avenues trodden by the ancient sages of India in the science of *Anga Vidya* or *Samudrika Shastra* as it is better known, to find out traces of footprints which they certainly left behind, but which, unfortunately seem to have all but disappeared in the sands of Time. While I do not claim to have succeeded fully in my effort, I certainly claim to have had glimpses of those footprints, and all I have tried in the present volume is to give a composite picture of that vision in the hope that it may give a fillip to my fellow workers in the field.

While I have tried to preserve the oriental character of the subject by explaining the tenets of sages like *Samudra,* I have not lost sight of the valuable contributions of occidentals to the subject. In fact I have handled them side by side with the idea of effecting a link-up between them in the interest of knowledge. All the same my practice has been to apply the shears of experience, which by the way is not inconsiderable, to the mass of material before accepting them.

I have endeavoured to make the book of utmost use to the scholar and the novice alike by its comprehensiveness and scope for further development. The whole subject has been explored in all its ramifications and the result codified in suitably arranged chapters. Many novel features like reading the horoscope from the hand, answering horary problems and making annual readings from the hand are included.

My thanks are due to the many Pandits with whom I discussed many a controversial point for their enlightenment, and the authors, both of Eastern

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and Western origin whom I have consulted and quoted. I must specially thank Mr. G. N. Maladkar, A. M., for the illustrations which he has done exceptionally well.

Bombay. V. A. K. AYER.

Preface to the Seventh Edition

The rapidity with which the successive editions of this book were sold out, although gratifying, did not leave me enough time to think of further improvements to the text till now. I have however now managed to revise the text as best as I could in the circumstance and I am glad to say I have added some *new matter of great practical value almost to each chapter.* The one on Choice of Profession has been considerably expanded. Even so are the chapters on the Major and Minor Lines. In short the utility value of the book has been further enhanced.

Bombay. V. A. K. AYER.

Preface to the Thirteenth Edition

It has been possible for me to further revise the text of the book thoroughly with a view to enhance its usefulness to my readers. I have incorporated several new points which I have gathered in my experience and a fresh chapter giving a practical example of hand reading has been added. Further suggestions for improvement are always welcome.

Bombay. V. A. K. AYER.

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PALMISTRY FOR PLEASURE AND PROFIT

CHAPTER 1

PALMISTRY AND MODERN SCIENCE

PALMISTRY or hand-reading as it is ordinarily called, has been known to mankind from time immemorial. Though its origin is ascribed to India by all, it is known to have been practised in other parts of the world as well, pretty early—perhaps in a modified form. The irony of it is that whereas the rest of the world has taken pains to sustain and improve that science, in India the indigenous methods are well-nigh forgotten. Nay, there is a systematic attempt on the part of those who are fortunate enough to know something about it, to see that that knowledge does not get beyond them. If the science is still having a lease of life in India it is mainly through the efforts of Western writers of our times and those of the last century.

The discoveries in the fields of graphology, psychology and allied subjects have created a fresh interest in the science of hand reading. People have lately tried to put palmistry on a scientific basis and incidentally they have come to lay more stress upon the psychological side of palmistry than on the predictive. Some have openly expressed doubts as regards the latter.

THE SNAG

Even at the present time, there are some palmists at any rate in Southern India, who could tell you on examination of your hand, the date on which you were born, your *nakshatra* and your horoscope to boot. They could tell the spell-bound listener how many brothers and sisters he had, how many died, how many are surviving, and much more. But

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there is a snag. The particular people whom I have in mind can tell all those things only by reference to the old manuscripts in which these predictions are written in verse.

Apparently, our predecessors had evolved an elaborate system by which they had codified and categorised the signs on the palm giving each detailed description. It is a Himalayan task and speaks eloquently of their industry and ingenuity. These manuscripts are in the form of a dictionary and each line or *rekha* as it is called, is given detailed readings. These details have come amazingly true up to the time of examination.

We know little of the system by which they correlated the lines to the prognostications given by them, for they have not written them. It is up to us to glean what we can of the unknown system and try to systematise them with a view to evolving a formula however, empirical; and that is what is attempted in this book.

Western Attempt

It is interesting to note that a similar attempt has been made in the West from another end. Their attempts proceed from two sets of known facts, namely, a pair of hands and known events of the life and character of the owner. This process, of course, involves the assumption of a connection between the two sets of facts. Is there any basis for their assumption?

Now it may be permitted to ask as a counterblast whether there is any basis for the assumption that the body and mind are correlated. And yet we have come to accept it as an axiom. Why? It is a matter of experience. Even so, we have to admit the effect of lines on the palm on the person's life and character.

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In the Indian treatise called *Samudrika Shastra* it is definitely stated that in the case of men or women, everything that happens to them—life and death, gain and loss, joy and sorrow—mostly happen through the lines of the palm. I quote the relative verse here:

जीवितमरणं लाभालाभं सुखदुःखमिह जगत्यखिलम् ।
कररेखाभिः प्रायः प्राप्नोति नरोऽथवा नारी ॥

Again, how else are we to explain the disquieting fact that many palmists reveal a good deal about us unless we put it to the account of extra-sensory perceptions like telepathy or clairvoyance? While we cannot rule out such a possibility—by the way, extra-sensory perceptions are very valuable adjuncts to palmistry—we cannot accept it as certainty or rule. But the essential fact ramains that all those who study palmistry in the scientific spirit can invariably judge the owner of a hand at least fifty per cent correctly. That is enough to disprove the exclusive claim on the part of occult powers in palm reading.

The Two Methods

The efforts made in the West to evolve a *modus operandi* in respect of hand reading have, however, resulted in bearing out many old and oft-proved methods. Consequent upon the advance of science certain aspects of palmistry, say the science of nails, shape of hands and feet, have received greater emphasis, especially due to our knowledge of medicine and morphology. The mental make-up of man has often been focussed on account of our knowledge of psychology. On these very accounts certain old theories have proved untenable and hence they have to be thrown overboard. All the same the result of these efforts has been very satisfactory. If anything, the

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subject has been given a scientific bias which means a great step forward.

Another important fact which must be noticed at this point is that these efforts in the West and India have been found to converge towards the same conclusions. Of course, the lines of approach are different, the terminology different. We can go further even and say that they are complementary in nature and a knowledge of both is essential for a complete understanding of the subject. The present book aims at giving that synthetic version.

Astrology and Palmistry

The relation between astrology and palmistry has been the subject of controversy. There is, however, strong evidence in favour of the school of thought which holds that astrology and palmistry were practised conjointly, to say the least. The naming of the mounts on the hand after the planets is not as arbitrary as the opinion to the contrary. If we remember the fact that horoscopes could be cast from the examination of the palm, and other astrological uses are actually being made of it, there is a strong suggestion of a greater affinity between the two sciences.

Even in the West men like the late Dr. Vaschide favoured the view that astrology and palmistry grew together.

The Taint

That brings us to the question of the history of palmistry or chiromancy as it was called in those days. It must be said at the outset that no history of palmistry worth the name has ever been written. Any reference to it made in Western encyclopædias only reveals that utter contempt with which the science was looked down upon. Some roundly abuse it as charlatanry. This is not to be wondered at in view of

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the fact that even today it is not free from that taint. But it is clear that what blemish there appears to be about the subject is due to those few unscrupulous quacks who profess to practise it rather than the subject itself. The facts are there and no more abnormal powers are claimed for it than say for the science of medicine. Perhaps in the case of the latter the symptoms are more clear. In any case, these things do not and need not preclude us from an honest investigation of the subject. And it has not been done in the past. Great doctors, scientists and psychologists have delved deep into it and have benefited by it in so far as it has extended the scope of their work. Even today the best scientifically trained mind admits the possibility of predicting (*sic*) the mental side of a person's life through palmistry.

The exact origin of palmistry is uncertain. But it is fairly clear that it had its orientation in India.

The earliest reference to palmistry or *Anga Vidya* as it was then known in the Indian tradition is to be found in *Ramayana* in the *Yudha Khanda*. Subsequently in the *Mahabharatha* we find many descriptions of the hands of *Duryodhan* and others. (I have given the exact Hindu tradition about the science in the next chapter.) *Varahamihira* the great astronomer has devoted some space to this subject in his famous work *Brihat Samhita*.

In the West and the Near East there are evidences that Chaldeans, Egyptians, Hebrews, Arabs, Greeks, and Romans practised it from earliest times. Aristotle has written a great deal about it.

Nearer to our own times Desbarrolles and St. Germain have done great spade work. It is Desbarrolles who defined palmistry as follows: "It is the purpose of Palmistry to teach you how to conquer

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the ancient art of divination by means of stated rules and not by intuition." Cheiro had practised it with great success.

Some Theories

Many theories have been put forward on the formation of lines and mounts on the hand. Aristotle would have it that "the lines emanate from the influence of heaven and human individuality". St. Germain speaks of "a vital fluid which permeates the external world and which penetrates man's body leaving its marking in the palm, runs up to the brain." Some are inclined to call this invisible force or fluid, as "astral fluid", and thereby try to connect the lines with the stars.

Indian writers consider the three main lines on the palm to be the counterparts of the three great rivers of Hindustan, namely, *Ganga, Jumna* and *Saraswathi* and the space between the thumb and the forefinger where they end, as *Akshaya Theertha.*

Let us not start discussing the validity of these theories. But there are certain aspects of palmistry which have received the insignia of modern science. That the nails afford an indication of the general state of health has received confirmation from the science of medicine. The shape of hands and feet as indicative of a man's individuality and inheritance respectively has been corroborated by the science of morphology. Indeed it has been claimed that the study of palmistry should greatly help morphologists in regard to the state of the endocrine glandular system of individuals. These two illustrations are sufficient to create confidence, be it in ever so little a measure.

Need for the Study

I should like to put forward one more argument in favour of palmistry. Supposing we start with a

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clean slate; let us not grant anything in favour or against it. We shall proceed in the strictly scientific spirit. We have it on the authority of persons like Dr. Charlotte Wolff who proceeds in that way and asserts that there is much truth in the science as practised by the ancients even though certain beliefs have to be thrown overboard for want of sufficient data. Of course, the scientific investigators have evolved different systems of reading according to his or her genius. But all of them have granted the basic facts as propounded by the ancients. Well, for the matter of that, the so-called ancients were none too dogmatic or unscientific; they were first-class scientists in their own times.

Irrespective of other considerations, a ***prima facie*** case can be made out in favour of palmistry. After all, the proof of the pudding is in the eating. When that is so, the subject is certainly worth pursuing.

CHAPTER 2

THE FIRST IMPRESSION

नास्ति हस्तात्परं ज्ञानं त्रलेक्ये सचराचरे ।
यदब्रांह्यं पुस्तकं हस्ते धृतं बोधाय जन्मिनाम् ॥

(*Hastha Sanjeevan*)

"There is nothing in the three worlds for knowledge besides the hand which is given to mankind like a book to read."

In the Indian tradition, eight methods have been suggested for foreknowledge of good and evil.

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They are (1) *Anga* (limbs), (2) *Swapna* (Dream), (3) *Swara* (Sound), (4) *Bhoomi* (Attitude), (5) *Vyanjana* (Marks on the body), (6) *Lakshana* (Omen), (7), *Utpatha* (Phenomena like earthquakes) and (8) *Antariksha* (Sky). Of all these *Anga* gets the place of honour by being mentioned first.

Palmistry, as we understand it, forms the most important part of this *Anga Vidya:*

"अङ्गे हस्तः प्रशस्तोऽयं शीर्षादपि विशिष्यते।"

i. e., among limbs, the hand is considered more important than even the head.

The Indian tradition is that chronologically *Anga Vidya* was first enunciated by the sea god *Samudra* on whose broad surface Lord *Vishnu* is resting. It was later on developed and handed down to humanity by sages like *Narada, Garga, Parasara,* etc. Lord *Skanda* or *Karthik* is held to be the patron deity of this science, as well as of astrology.

The science as we know it was given shape, according to tradition, by the Sage *Samudra* from whom it takes the name *Samudrika Shastra* as the following verse makes clear:

सामुद्रमङ्ग लक्षणमिति सामुद्रिकमिदंहि देहवताम्।

प्रथममवाप्यसमुद्रः कृतवानिति कीर्त्यते कृतिभिः।

The Palm

The Hindus consider the human palm very sacred, not only by virtue of its very important functions. They attribute divine qualities to it. It is held that all the gods and goddesses, all the sacred rivers, have their counterpart on the palm. Hence every morning they make it a point to see the palm as the first object to be seen under the belief that everything will turn out to be good on the day.

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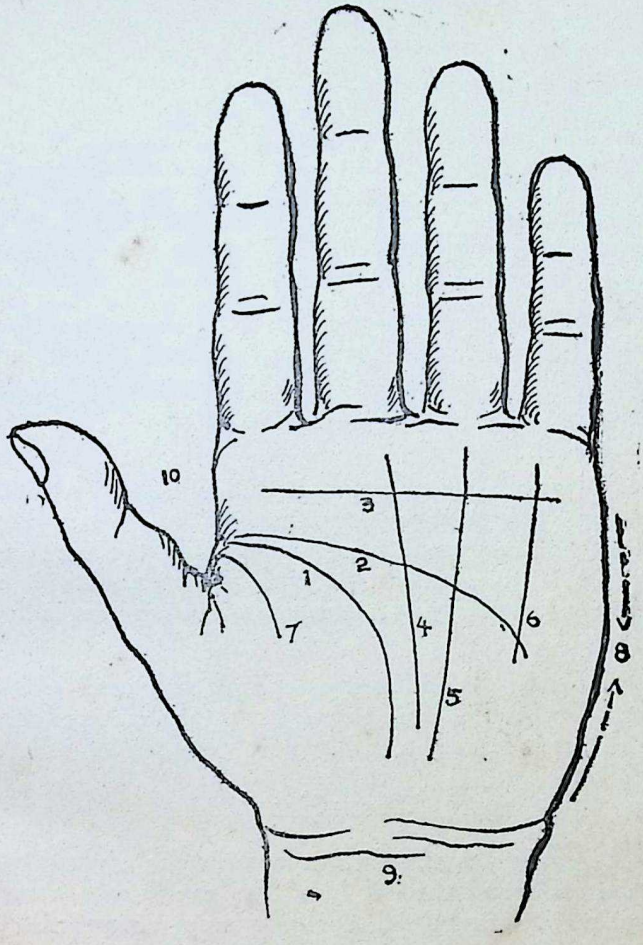

Fig. 1.

1	Pithru Rekha.	2	Mathru Rekha.	3	Ayu Rekha.
4 & 6	Oordhva Rekhas.	5	Vidya Rekha.	7	Yathra Rekha.
8	Karabhasthan.	9	Kankan Rekha.	10	Akash.

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Unlike Westerners, the Hindus attribute a threefold function to palmistry, namely, *Darsana* (seeing), *Sparsana* (touching), and *Rekha Vimarsana* (reading of the lines). It is the last mentioned function that we shall be studying in great detail in this book and the other two will be explained towards the end, in passing.

Palmistry as it is ordinarily understood today consists of two parts called *Chirognomy* and *Chiromancy*, according to Western classification.

Chirognomy concerns itself with observations on the shape of the hand, fingers, etc. This part of palmistry is mostly used in the reading of character, disposition and mental predilections of the individual.

Chiromancy concerns itself with observations made on the lines and marks on the palm. This part of the science is useful in reading the past history and future events besides the sidelights it is capable of throwing on the character of the individuals.

Thus by their nature chirognomy and chiromancy are more of a complementary nature than two different branches.

WHICH HAND

According to the Indian system the right hand for the male and the left hand for the female are to be primarily examined for purposes of palmistry. Thus:

वामभागे तु नारीणां दक्षिणे पुरुषस्यच ।
विलोक्यं लक्षणंविज्ञैः सर्वमायुः पुरस्सरम् ॥

(*Hastha Sanjeevan*)

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The Western writers, however, advocate reading the right hand both for men and women.

The Exception

This rule does not apply to the so-called "left-handers". The idea behind this rule is that the "active" hand has to be taken into consideration.

Consequently, in the case of a male "left-hander" the left hand and in the case of the female "left-hander" the right hand have to be examined.

The Difference

The "inactive" or passive hand had its own functions though; it shows the inherited or undeveloped nature whereas the "active hand" shows the mental, physical and moral evolutions. This fact accounts for the difference in the geography of the two hands.

Ordinarily, there will not be much difference between the two hands, except in so far as the evolution of the individual admits of. If, however, there are contradictory indications even in basic characters, the cause must be traced to duality of nature.

A mark or line that is found on both the hands in identical situation will have its full effects. If found only on one hand, it will have only half the effect due by it.

The Lines

Lines on the hands of children do not develop till about twelve years. And up to three more years, ***i.e.,*** till about 15, the left hand alone should be examined for purposes of palmistry.

It may be pointed out here incidentally that by force of character some at least of the lines (the minor lines for instance) on the palm can be made to go the way we want it. It means in effect that those aspects of a man's life indicated by such lines could be patterned by our will.

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To take an example, there may be an indication of failing health six months hence. By proper medical attendance and force of character that indication might be made to disappear, or in other words, the health may be restored. After all, the lines are just like the hands of a clock. Surely this is a great asset which can be fully exploited.

The Arm

Ancient texts on Indian palmistry hold the following characteristics of the arm to be ideal.

Long as the cow's tail, fleshy, devoid of thick hair, and not too full of it, with the veins prominent—such arms are praiseworthy for men.

Long arms reaching up to the knees, (Fig. 2), round and full, with the ends like the hood of a serpent, the whole thing resembling the trunk of an elephant, with graceful movement—these will be the characteristics of the royal persons.

Further, those arms will be finely built; without sweat, fleshy, rosy, warm, long fingered and their nails shining.

Hands like those of the monkey, but with broad red nails make a man rich.

Hands that are rough like leopard's paws, disfigured and bony (Fig. 3) indicate poverty.

Broadly speaking, a well-built man with long arms, broad hands will be out of the ordinary run. He will in some way or other be great. He will have a humanitarian outlook and be generous of heart. He will champion the cause of the public.

A man whose arms are disproportionately short (Fig. 4), is apt to be very inquisitive and a tiresome talker.

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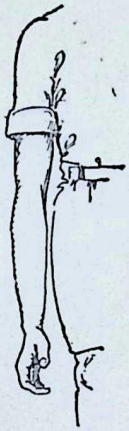

Fig 2.

Fig. 3.

Fig. 4.

Fig. 5.

Fig. 8.

Fig. 7.

Fig. 6.

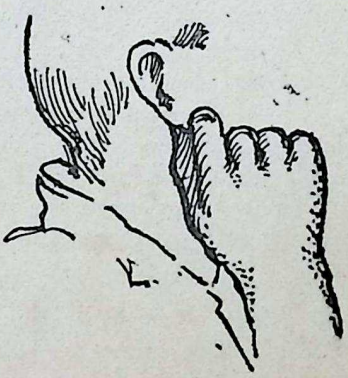

Fig. 9.

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One with long arms but short and thick fingers (Fig. 5) will be lazy and uncouth.

Short thick arms and chubby fingers (Fig. 6) denote the habitual liar and thief.

According to Western writers, long and delicate arms indicate that the owner is a lover of art, careful in details but intolerant.

An arm that is neither short nor long (Fig. 7) shows that the man is full of common sense, cool in emergencies and a jack-of-all-trades.

A man who has abnormally short arms (Fig. 8) has plenty of mechanical skill, is an adept in arguments and often quarrelsome.

THE HAND

A hand that is flabby or yields easily to a hand-shake shows that the man is a lover of ease, generous to excess and friendly to all.

The hand that is hard shows tenacity. If at the same time, the hand is thick, it shows an egotistic and selfish nature.

The hand that is warm during a hand-shake, shows that the man is quiet-tempered but loquacious and magnetic.

The hand that is cold during a hand-shake shows a reserved but sympathetic nature.

If the centre of the palm is moderately hard to the touch and puffy, it shows that the owner is liberal in his gifts. If it is too hollow, it shows miserliness. Such people, unless other indications off-set the defect, are generally unsuccessful in life.

DEMEANOUR

After a cursory examination of the individual in the above manner, you must immediately turn your attention to his general demeanour, that is, the way he carries himself before you.

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Indian texts on this subject are dogmatic based as they are on omens rather than reasons. They consider certain postures on the part of the inquirer as detrimental to the purpose of his or her inquiry. For instance, if the person touches the ear (Fig. 9). or blows the nose (Fig. 10) or keeps the hand folded behind his back (Fig. 11) or draws lines with the toes (Fig. 12) on the earth, then the object of his visit is vitiated.

Western writers like Benham have written exhaustively on this aspect. Their findings in the light of my experience are summarized here for the benefit of the reader.

(1) If during the interview with you he tries to keep his hand closed and hide it (Fig. 13) you may take him to be deceitful and unreliable.

(2) If he keeps the hands partly closed and does not attempt to hide the fact (Fig. 14 and 14-a) he is trustworthy and you may depend upon him.

(3) If the hands are open and dangling at the sides (Fig. 15), it denotes indecision.

(4) If he holds a clenched fist (Fig. 16), it shows excitement.

A normal closing of the hand (Fig. 17), however, shows determination.

(5) Restless hands (Fig. 18) indicate emotional nature.

Nibbling at the buttons (Fig. 19), etc., indicates nervousness.

(6) Hands folded at the back (Fig. 11) betrays a suspicious nature. But the man is reliable.

(7) It is not difficult to detect a man of even temper. Every movement of his will be easy and natural.

By the employment of the above methods, a first impression should be formed.

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Fig. 10.

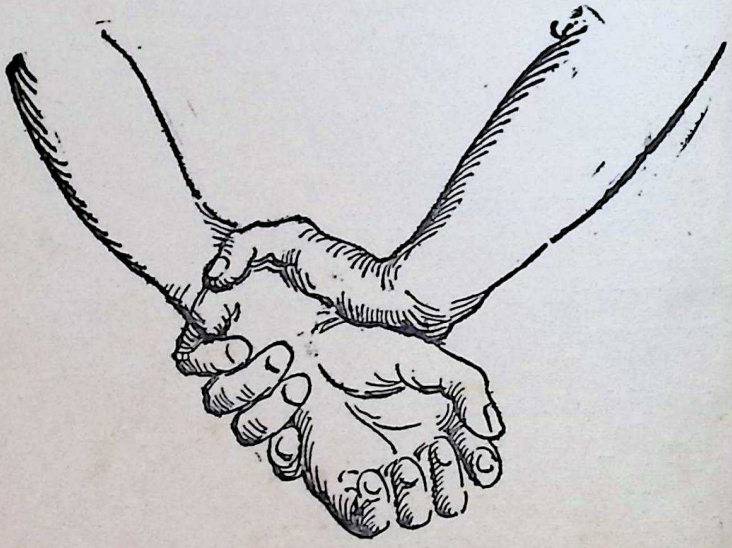

Fig. 11.

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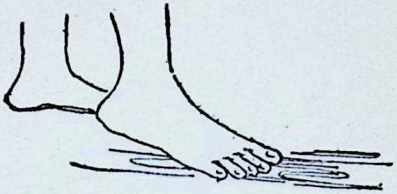

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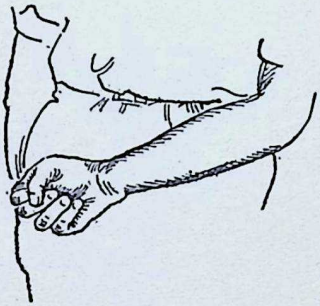

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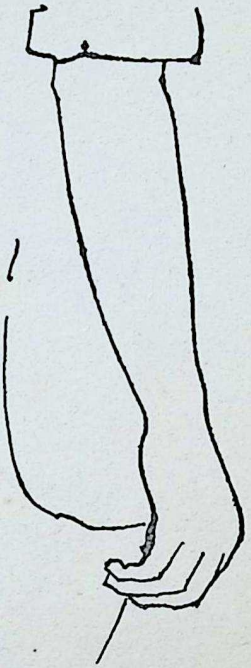

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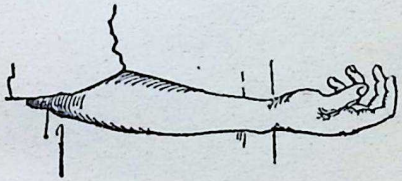

Fig. 14a.

Fig. 16.

Fig. 15.

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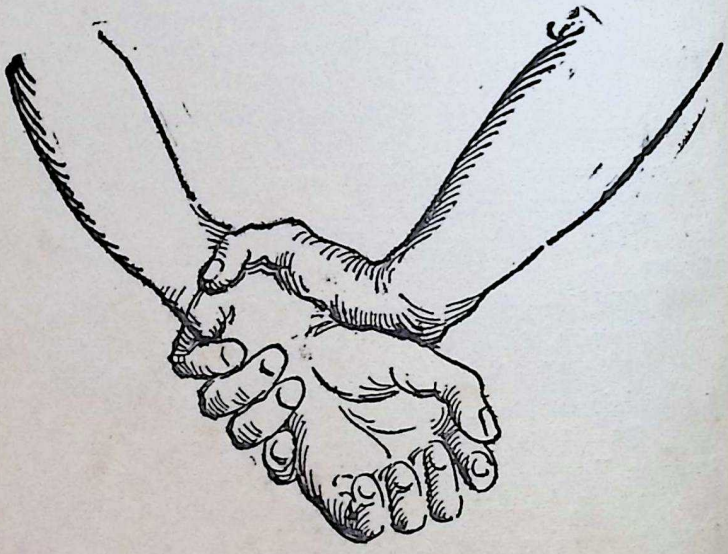
Fig. 10.



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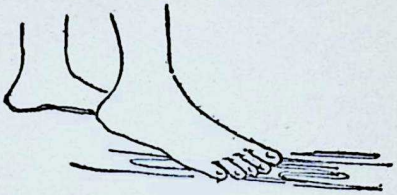

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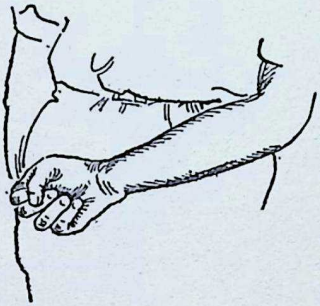

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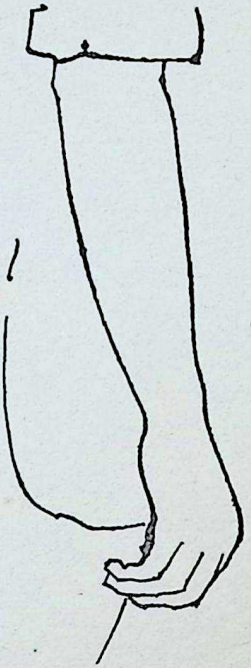

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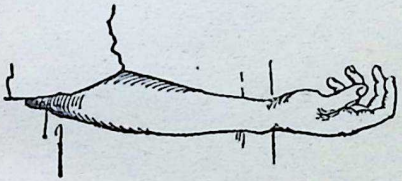

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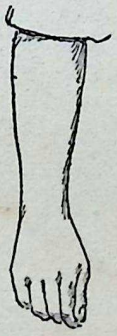

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Fig. 17.

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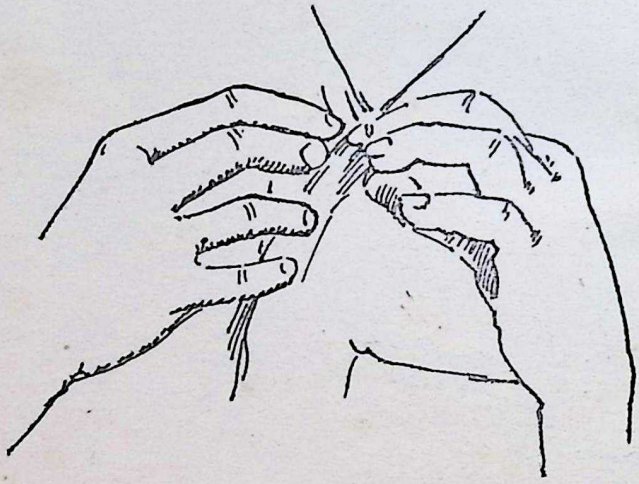

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CHAPTER 3

THE HAND IN DETAIL

After making a rough estimate of the individual in the manner described in the previous chapter, you have to prepare yourself for making a close examination of the hand. For that you must choose a well-lighted, ventilated part of your room and get yourself seated.

Old Indian texts on the subject prescribe elaborate preparations for hand reading for both the reader and the sitter. It is impossible to conform to all those requirements under modern conditions. Still it may be interesting to know some of them.

The reader, for instance, must get up early in the morning, bathe, perform *pujas* to his favourite deities and get the blessing of his preceptor before proceeding to his work. He must have an open mind, sense of proportion, a thorough knowledge of environments and finally balance in judgment. The whole process must be gone through in a reverential attitude and truth must be strictly adhered to. The idea is that he must realise the responsibility of his work.

The proffered hand should first be worshipped with flowers and incense (Fig. 20).

Not more than two hands should be read in one day.

Take the right hand of men in your right hand (Fig. 21) and the left hand of women in your left and read them attentively (Fig. 22).

From the left hand of men should be read matters relating to wife, mother, persons on the maternal side, house, lands and gardens. The left hand further denotes night and the bright half of the month.

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The left hand of women contains information regarding husband, father and persons on the paternal side, *dharma,* wealth, dark half of the month and day time.

A Good Principle

Here is a recognised principle in hand-reading which is well worth remembering especially by the beginner. Velma, a Western writer, puts it in the following words:

"Whenever you are reading hands do not forget to take both the sitter's hands in your own, hold them firmly, and because you must some times be thinking of several things at once—and quick perception is often blunted and destroyed by interruption—you should pay no attention to any remark the sitter makes until you have delivered your reading. Keep the mind on the hand and read what you see there, whatever it is. This is a very necessary warning, because I know how easy it is when, on some fine point, one might hesitate a second for an outside suggestion arising to completely destroy the accuracy of your reading. The brain is exceedingly prone to pick up and utilize sub-consciously received suggestions."

It may be taken as a rule to read hands only during day time; for perfect light is absolutely essential. The niceties of the skin and lines, their natural colour, etc., cannot be discerned in their true nature except in daylight. No amount of artificial light has been found to be adequate in practice.

The Wrist

A strong wrist with a well-knit joint but not prominent (Fig. 23) suggests a prosperous man. A loose-knit joint and weak wrist which makes noise when moving (Fig. 24) is capable of bringing disasters like poverty.

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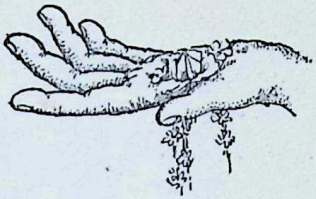

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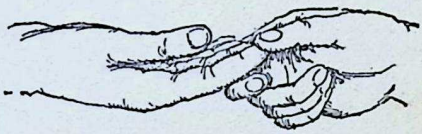

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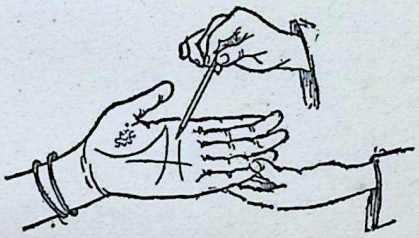

Fig. 22.

Fig. 25a.

Fig. 23.

Fig. 24.

Fig. 25.

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The Back of the Hand

A broad back of the hand, fleshy, shining and puffy but still not prominent (Figs. 25 and 25a) that is a very favourable formation.

Pale, rough, hairy, bony, less elevated than the wrist (Fig. 26)—such a back portion of the hand does not make for prosperity.

Exuberance of hair (Fig. 27), however, denotes that the man has great vitality and strength: it shows also the glutton.

A similar state in the case of a woman indicates tendency to masculinity.

Absence of hair on the hands of men, likewise will indicate feminity.

The colour of the hair must be consistent with the age, for premature whiteness will denote absence of iron content in the person's body.

If the hair is rough, the man is fitted for handling rough jobs.

Conversely, delicate hair will indicate that the person is fit for delicate tasks.

Skin

Next in importance to notice on the hand is the colour of the skin. For this we observe the hind portion of the hand. A fine creamish skin (Fig. 28) denotes a sensitive nature and a highly refined taste. The occupation of such a woman or man will largely be of a mental nature.

If the skin is rough and is apt to make pouches, *i.e.*, is wrinkled (Fig. 29), it suggests animal nature. In other words, the person relies on instinct rather than reason for his actions.

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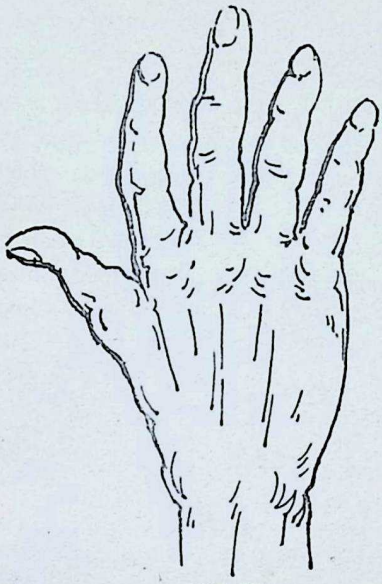


Fig. 26.

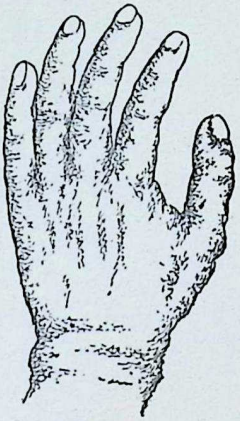
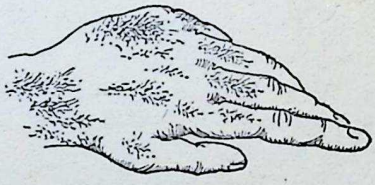


Fig. 29.

Fig. 28.



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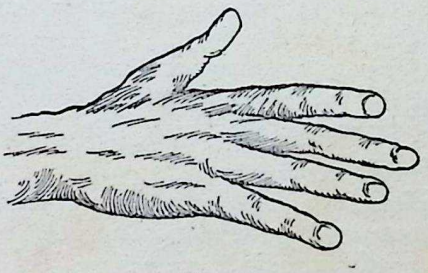

Fig. 30.

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But in our everyday life we meet people most of whom possess a mixture of the two, *i.e.*, half smooth and half rough, or neither too smooth nor too hard (Fig 30) which means the same thing. That is only in the nature of things; for it is the mark of the common man who has moderate intelligence and power of action. Such people make good businessmen.

Shape of the Hand

Western writers have divided the hand into seven types:—

(1) The Elementary (2) Square (3) Spatulate (4) Knotty (5) Conic (6) Psychic and (7) Mixed types.

Their characteristics are respectively: (1) Primitive nature (2) Usefulness (3) Enterprising nature (4) Philosophical bend (5) Artistic temperament (6) Idealism and (7) Mixed, according to the types mixed.

The Elementary type (Fig. 31) can be recognised by a clumsy hand with stumpy fingers and large and wide back with coarse skin. The thumb will be conspicuously short, and nails short. The very appearance will suggest the animal nature. With them imagination will be at a premium; intellect and spiritual zones will be almost non-existent. Largeness of the palm and very few lines thereon are further characteristics. Not given to reasoning, they may fly into a temper, careless of the consequences. But this does not prevent them from being eminently practical in their own spheres as in agriculture.

When we say the Square type (Fig. 32), it denotes the hand whose palm is rather wide both at the top and bottom and the fingers also look rectangular in shape. The inference in such a case is that the owners will be guided in all their actions by method and system

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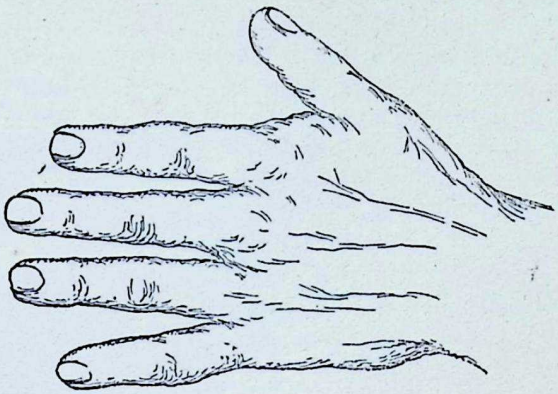

Fig. 31.

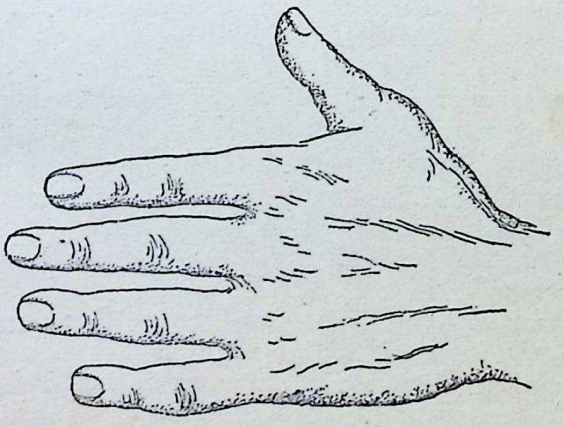

Fig. 32.

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according to their best lights. They are more actuated by reason than imagination. With their love of detail and respect for things as they are, they are apt to create the impression of typical diehards who wouldn't care to listen to the other man's view. But all the same they are essentially practical, with an eye on substance rather than form. They can be symbolically represented as the tortoise winning the game against the hare by sheer perseverance.

Spatula is the thin blade by which ointments are spread. Hence the spatular or spatulate hand (Fig. 33) is one that resembles it in appearance. Hence it points to the thin blade-like palm and fingers. The fingers also resemble it. Usually the palm is narrow at the base and wide at the top. It shows the restless person brimming with ideas and eager to communicate to others. Unlike the previous type they are receptive to new ideas as they are motivated by the spirit of inquiry. They will always stamp their individuality whatever their walk of life. Architects of ideas and inventions belong to this category.

The philosophical type of hand (Fig. 34) besides consisting of knots, will be characteristic for the wiry fingers and rather longish nails. The owner of such a hand is shy and secretive in his behaviour. The profounder aspects of life attract him and he reads deeper meanings in all the problems he confronts, be it religious, scientific, historical, or aesthetic.

The Conical hand (Fig. 35) can be recognised by the general conical shape of the hand when the fingers are held together, the fingers growing narrower towards the end. The top phalange in particular will be like an inverted top. These people are highly impressionable and aesthetics has great attraction for them. For the same reason it is idle to look for continuity or consistency of action in them. Socially they will be a great success.

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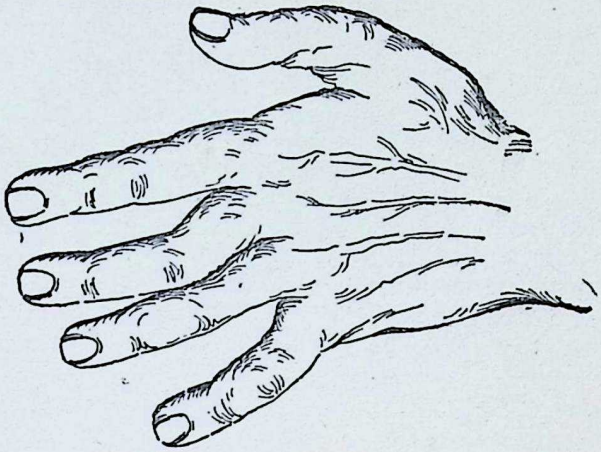

Fig. 33.

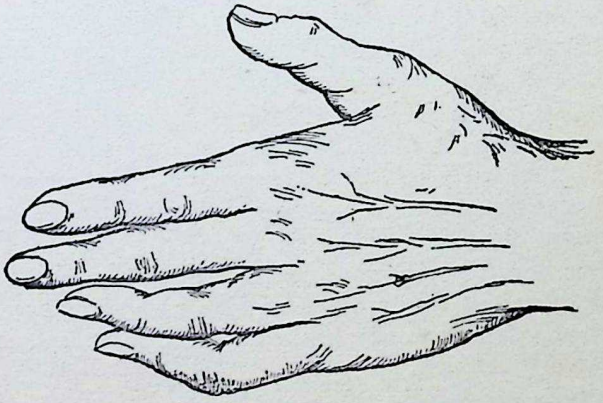

Fig. 34.

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Outspoken to a degree, they are apt to behave impulsively. They are artistic by temperament.

You can recognise the Psychic hand (Fig. 36) by its long tapering fingers and slender appearance. Symbolically speaking they can be said to be made of pith—so pliable and purposeless is their make-up. Their affairs will of necessity be chaotic, and un-business-like. But they are gentle spirits, with a flair for all that is beautiful and gentle, and hence they require an understanding treatment.

The Mixed type (Fig. 37) can easily be recognised by the combination of any two or more of the individual types mentioned above. In such cases the person partakes of the qualities of the components. But generally speaking such people will be versatile and jacks-of-all-trades.

The Proportion

While observing the types of hands, it is advisable to examine the proportion of the back of the hand to the length of the fingers. For, the back of the hand represents the material part of a man's life and the finger portion represents the imaginative or spiritual aspect. An equal length or breadth is the most desirable condition. Longer fingers mean that sense of reality must be developed, etc.

If the palm is long and the fingers also are equally long and soft (Fig. 38), the person will be highly intellectual. He will be a lover of art. But he will be temperamental and is apt to fall a victim to some vice or other.

If the fingers are disproportionately short and thick (Fig. 39) the person will be arrogant, lazy and careless. Intellectually, he will be a poor specimen, but highly sensual.

It is noteworthy that modern palmists like Noel Jaquin do not approve of the numerous types of

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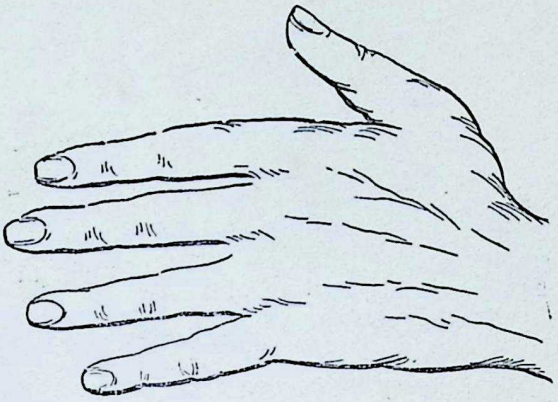

Fig. 35.

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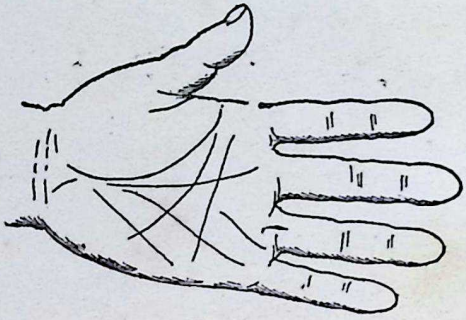

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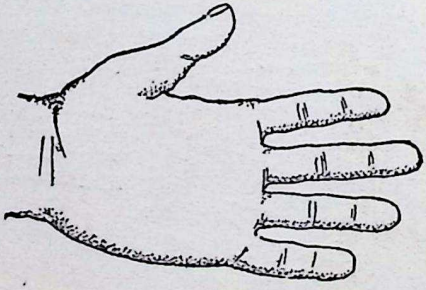

Fig. 39.

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hands as classified by older Western writers for the reason that such pure types are not met with in practice and fall more or less in line with Indian opinion. He writes: "The actual shape of the hand is either broad and short or long and narrow".

According to this school, practical men with abundant common sense possess the first type of hand, while visionaries possess the second type of hand.

THE PALM

The next thing to notice is the palm itself.

If the palm is smooth to the touch, it shows great strength of character and power to argue. Not used to manual labour (otherwise the surface will be rough) the person is likely to be proud but otherwise active.

A moist palm, entirely pale in colour, or interspersed with splotches of paleness, betrays mental worry.

A palm which is red in colour indicates that the owner will be rich; a bluish colour points to the drunkard; a yellowish tint points to the rake; and a dark hue indicates poverty.

A square palm (Fig. 40) indicates an even temperament, great moral courage and versatility.

If the length of the palm is greater than its breadth (Fig. 41), it shows the man to be easily satisfied. He has no push.

If the breadth is greater than the length (Fig. 42), the person has great skill in mechanical or creative work. He has a generous nature.

A hollow palm (Fig. 43) indicates misfortune in the matter of joyous experiences and success in life.

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A fleshy palm with a well-formed plateau (Fig. 44) would indicate a liberal giver; a thin one would indicate the man without patrimony; a shallow but round shaped hand (Fig. 45) points to the moneyed man and an irregular formation connotes stark poverty.

Lines in General

Too many lines running on the palm like network (Fig. 46) indicate an irritable and impulsive nature lacking in judgment. Expectation of life is also short. The latter effect should be predicted in cases where there are no lines at all.

When there are only a few lines (Fig. 47) the man is an open book to read, with great mental and moral courage.

A tolerable number of lines well-etched on the palm (Fig. 48) indicates a fine but uncontrolled emotion. Such a man would be very adaptive, however.

The figures of two fishes with faces turned inwards on the palm (Fig. 49) shows the rich man but a miser.

A fine circle which is uncut, majestic (Fig. 50), or a figure that resembles the tender petal of a red flower and shining (Fig. 51) on the palm is praiseworthy of men.

Lines of dull-red hue make for health; red ones show a sacrificing and brave nature; fine lines indicate great intellect and fully formed lines show great beauty.

Branches on lines indicate anxiety; breaks on the lines show danger to life; uneven formations denote loss of money, and coarse formations indicate that the owner eats or drinks forbidden things (Fig. 52).

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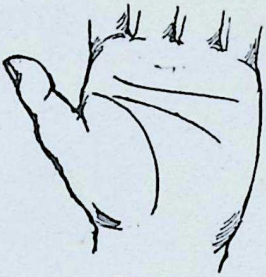

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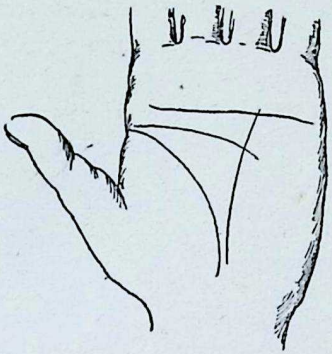

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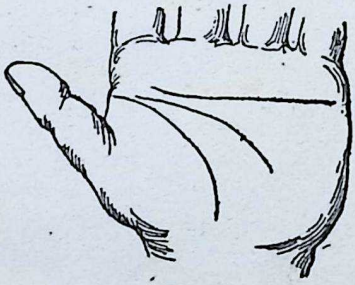

Fig. 42.

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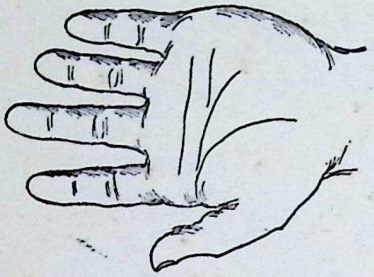

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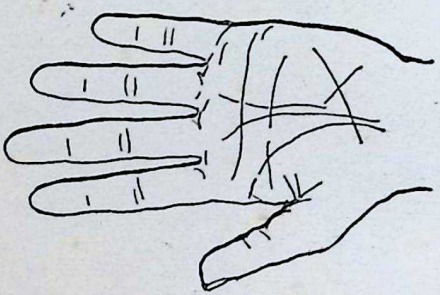

Fig. 46.

Fig. 47.

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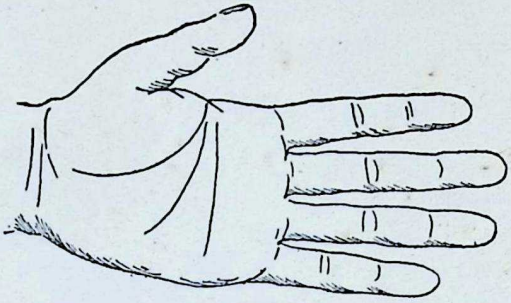

Fig. 48.

Fig. 49.

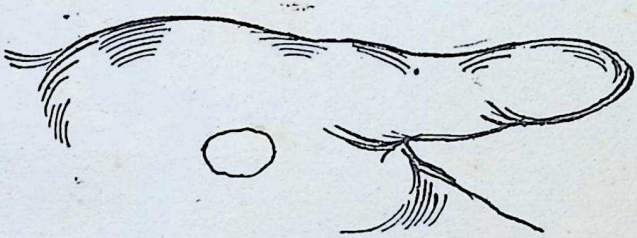

Fig. 50.

Fig. 51.

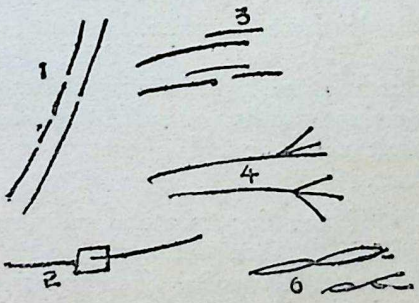

Fig. 52.

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CHAPTER 4

THE FINGERS

Long, slender but round fingers (Fig. 53) are the best formations.

If the fingers decidedly turn backwards when stretched out (Fig. 54), they indicate a clever but an unscrupulous man.

If in the above case the fingers are well-formed and neatly kept (Fig. 55), they further indicate a tendency for mischief.

If the fingers are so closed together that not a drop of water can fall through when stretched out (Figure 56), then the man will be miserly and selfish. He may be rich, however.

According to another writer, close fingers as above help in amassing wealth. If, however, there is space between them when closely held it shows the man to be self-sacrificing and a man of character. The relative stanza runs thus:—

श्लिष्टान्यंगुलिमध्यानि द्रव्यसंचयहेतवे ।

नानिचेच्छिद्रयुक्तानि त्यागशीलयुतोनरः ॥

If there is space between the first two fingers, (Fig. 57), second and third (Fig. 58), or third and fourth (Fig. 59), it is said that the man will be the recipient of very sad news during his childhood, adult years or old age respectively during his lunch hour.

If the fingers stand overlapping when stretched (Fig. 60), then the man has no fixity of mind. He will alter his opinions every minute and will easily fabricate calumnies on the reputation of others.

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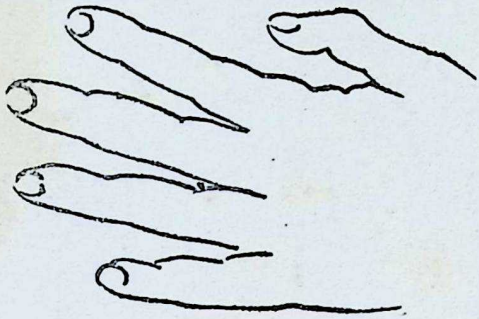

Fig. 53.

Fig. 54.

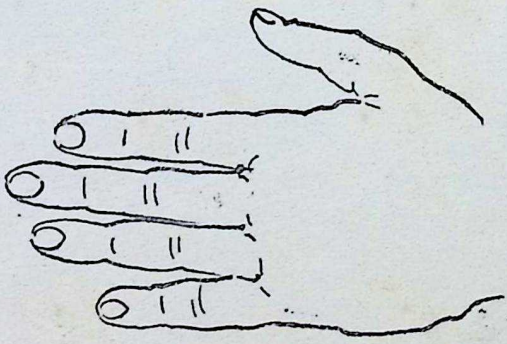

Fig. 55.

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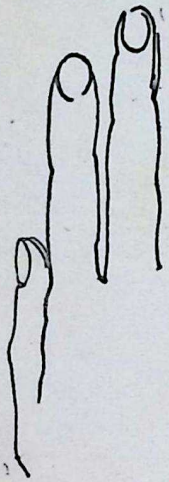

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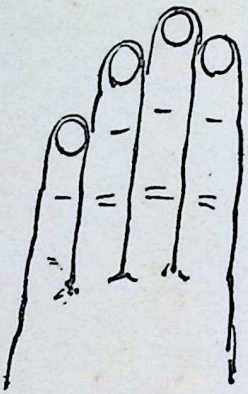

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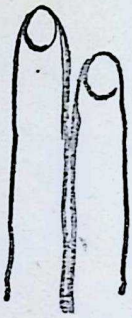

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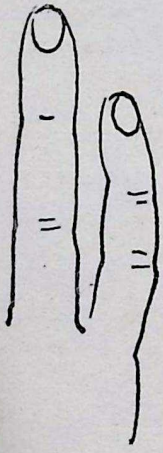

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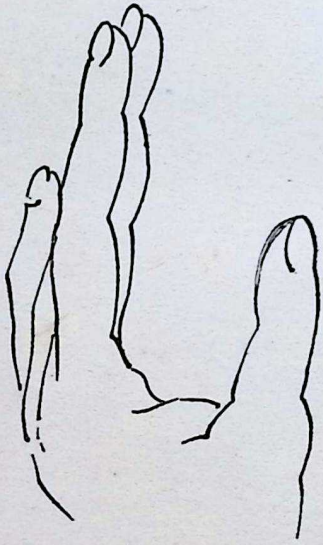

Fig. 60.

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Fingers are either long or short. People with long fingers (Fig. 61) are thoughtful. They will be accountants, lawyers or chemists.

Psychologically, abnormally long fingers indicate the abstract intellectual.

Short-fingered people (Fig. 62) have a quick mind; they grasp things easily and act immediately, without thinking of the consequences. They make good organisers. They have emotionally vivid temperaments and are, therefore, relatively more sensual.

If the joints on the fingers (Fig. 63) are rather prominent, it is an indication of thoughtfulness.

Short waisted fingers therefore suggest an alert mind, quick in grasping and analytical at the same time.

If instead, the finger is shapely without any protrusion (Fig. 64), it indicates strong intuitive perception.

Fingers that are very thick at the base, short, and taper at the end (Fig. 65), indicate the brute type, *i.e.*, such people will be entirely lacking in thought.

If long (Fig. 66), it shows artistic tendency.

If the fingers are decidedly longer than the palm (Fig. 67), they show artistic ability on the part of the individual, love of details and a certain spirituality.

If they are equal in length to the palm (Fig. 68), they show the man with a high sense of honour and equanimity of temperament.

If they are clearly shorter than the palm they show a man who quickly grasps things in the bulk but who hates detail.

If the fingers have pointed tips, they show great psychic power and love of beauty. They betray, however, the frivolous character of the man.

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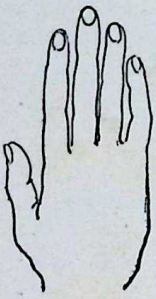

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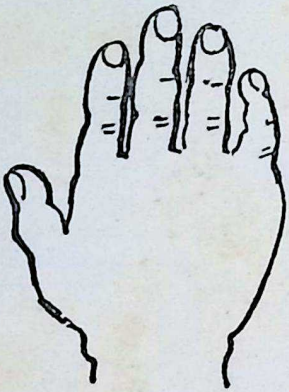

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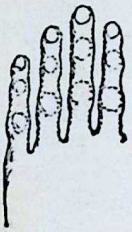
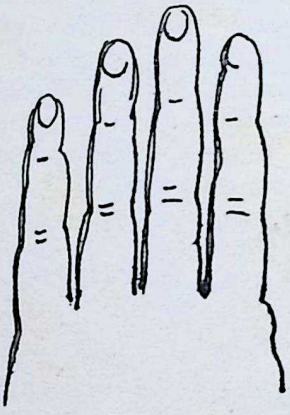


Fig. 63

Fig. 64.

Fig. 65



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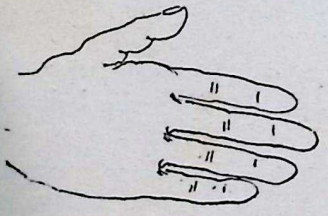

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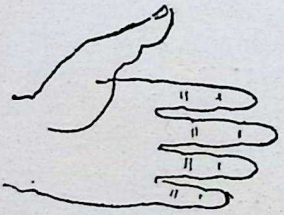

Fig. 68.

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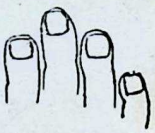

Fig. 69.

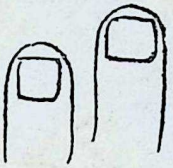

Fig. 69a.

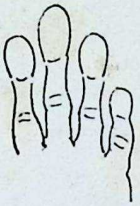

Fig. 70.

Fig. 71.

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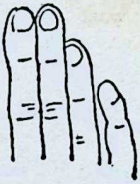

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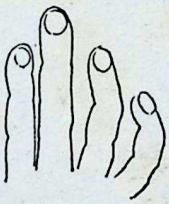

Fig. 74.

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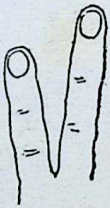

Fig. 77.

Fig. 78.

Fig. 79..

Fig. 80.

Fig. 81.

Fig. 82.

Fig. 83

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A round tip (Fig. 69) indicates the cosmopolitan, happy-go-lucky sort with a literary bent.

A square tip (Fig. 69-a) is ideal for businessmen. It shows the fountainhead of ideas and independence of judgment.

PHALANGES

The three divisions of the finger caused by the two joints are called the phalanges. The base phalange for a finger indicates the animal, the middle the business side and the nail phalange the mental side of the owner.

From the medical point of view the base phalanges stand for the endocrine system, the middle-phalanges indicate health conditions—any defect in health like tubercular affectation causing a deformity there—and the nail phalanges, intellect and sensitiveness.

According to Laffan, "If the nail phalange is most developed (Fig. 70), the leadership will be possibly in metaphysics, ethics or some ideal thought. Should the middle phalange dominate (Fig. 71), the person might excel in some science or art. The first phalange (next the hand) (Fig. 72) indicates initiation or leadership in practical affairs."

FINGERS IN DETAIL

The index finger is called the finger of Jupiter, the second is called that of Saturn, the third of Apollo or Sun, and the fourth finger of Mercury.

The thumb will be treated separately.

"The Index Finger is the finger of authority." writes Laffan. A strong well-formed index finger, therefore, would indicate a domineering, authoritarian tendency. Its normal length is a little shorter than the middle finger.

A long, thin index finger would indicate the ideal type without the power of action.

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Such a finger if abnormally short, *i.e.*, shorter than the third finger indicates an inferiority complex and sometimes utter lack of self-esteem.

Medically, this finger stands for the respiratory system and the stomach.

The second finger, ascribed to Saturn, stands for the serious mental side of the individual, his intelligence, power to argue, thinking, studiousness, or religion, a normal finger denoting the balanced thinker and studious intellectual.

Consequently, an ill-formed finger would indicate lack of seriousness and if it is positively crooked, imbecility—even suicide in extreme cases. If the finger is stiff in addition, it shows a vindictive spirit and cruel disposition.

If there is a wide space between the first and second fingers, when held out, it shows independence of thought.

Medically, this finger denotes the intestines and the liver.

The third, the finger of Apollo, stands for the happier side of life.

Arts of all kinds, social consciousness, speculation, ambition, a *bonhomie* are indications thereof.

The normal length of this finger is a little less than the second finger, say, reaching up to its third phalange.

If, on the contrary, it reaches above (Fig. 73) almost equal to the second finger, it indicates over-optimism and unthinking rashness. Such people are potential gamblers; if women, adventuresses.

A crooked third finger (Fig. 74) indicates the crook. Conical tip indicates businessmen.

If it curves inward, it shows a defensive or selfish nature.

Kidneys and blood circulation are denoted by this finger.

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In a well-formed third finger, according to Laffan, "a thick base phalange indicates a love of sensuous beauty; second one shows a love of nature or science. The nail phalange, if strong, shows a love of abstract or ideal beauty; and generally with a full base, it is the mark of the disposition of a poet or painter."

If the finger is spatulate (Fig. 75), it shows ability to act on the stage according to one writer.

According to the Indian system, if the third finger goes into the nail phalange of the second finger, it denotes the well-being of the man's father and the paternal side generally. If it ends at the middle phalange of the second finger itself, it means harm to the people mentioned above.

If there is a wide space between the second and third fingers when stretched out, it shows an unconventional nature.

The little finger which is ascribed to Mercury plays a very important role.

A long, well-formed finger means a man of substance, *i.e.*, he will be outstanding as a writer, orator or a businessman. Gladstone's little finger was nearly as long as the ring finger.

Private parts, feet and the gonads are indicated by this finger.

A short little finger indicates lack of self-expression and generally, tactlessness.

Abnormally short little finger or any deformity thereof suggests insufficient functioning of the thyroid and gonads. Mentally defective persons also have this formation.

The Indian system has it that a little finger as long as the third finger will make a man the head of his clan, or family. He will have a dutiful wife. If, on the other hand, the little finger does not reach up to the nail phalange of the third finger, the man will have a quarrelsome wife.

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According to another Indian writer, if the little finger goes into the nail phalange of the third finger, the man will make money by day and night. The lot of his mother and people on the maternal side is indeed enviable.

If the last two fingers are so close when stretched out that no interstices can be found (Fig. 76) then it denotes a well-knit family.

If the last two fingers are far apart when stretched out (Fig. 77), it shows independence of action.

According to the Indian system, of all the fingers, if the second finger is longest* predict more than one wife for the owner. (Of course, corroboration must be had before final opinion is expressed.)

If the first finger is the longest, he will be great not only in learning but in other respects as well.

If the thumbs and toes are both unusually long (Fig. 86), the owner will always be suffering from the pangs of separation. If too short, it denotes utter poverty.

THE THUMB

The thumb can be said to be the index to a man's character.

Normally it should reach the midpoint of the base phalange of the index finger. Longer ones denote greater determination and reasoning power; shorter ones denote sub-human mentality. Very young babies and persons during hysteric fit close their thumbs tightly, why?

A low-set thumb shows high intelligence, adaptability and generosity. The opposite will be the nature when thumb is high-set. If it is close to the side, it shows a cautious and secretive nature.

A large thumb indicates a man of many ideas, while a small one denotes a sentimental person. A broad thumb would indicate stubbornness.

* The length must be measured from the base of each finger to the tip accurately and compared and not otherwise.

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A well proportioned thumb where the first phalange is shorter than the second (Fig. 78), will indicate a man of robust commonsense and power of action.

The top phalange stands for will-power, the second for judgment or power of reasoning.

Consequently, a longer first phalange will mean preponderance of will over judgment, amounting to stubbornness and *vice versa*.

A well-developed first phalange confers on the owner great power of self-reliance, power of initiative and perseverance. A poor formation of the same makes the owner the child of circumstances, willing to be ruled by others and a doubting Thomas.

A well-formed figure of a barley (*yava*) on the upper phalange of the thumb (Fig. 79) is a good augury for great fame.

If that formation is cut into two by any line (Fig. 80), the man will become rich after 50 years.

This formation on the right thumb further suggests his birth during day time of the brighter half of the month. If on the left, night time of the brighter half. Such a man will be great both by wealth and learning.

If the above formation is found on both the hands, predict the birth during day time of the dark half of the month.

But be it noted that any defect in the thumb is capable of being rectified by a good formation of the Mount of Mars.

From the health point of view, the thumb stands for vitality and general state of health.

A straight thumb shows balanced character and hence strong personality. Men of distinction have this.

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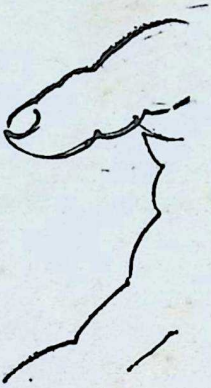

Fig. 84.

Fig. 85.

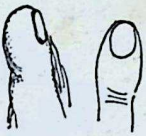

Fig. 86.

Fig. 87.

Fig. 88.

Fig. 89.

Fig. 90.

Fig. 91.

Fig. 92.

Fig. 93.

Fig. 94.

Fig. 95.

Fig. 96.

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A waisted thumb is indicative of diplomats, successful business executives and popular leaders.

A splayed out thumb (Fig. 81), *i.e.*, a thumb which curves backwards when stretched shows great adaptability and freedom from inhibitions.

A close thumb indicates a secretive nature.

A stiff thumb (Fig. 82) suggests a closed mentality, not receptive of new ideas.

A short thick and stubbed thick nail phalange (Fig. 83) shows lack of emotional control.

A short but well-formed one (Fig. 84) denotes awareness, straight thinking and decisive action.

A short and pointed one (Fig. 85) indicates poor mentality and weak will.

A supple top joint indicates impulsiveness and impressionability.

A thick and heavy thumb indicates obstinate will-power and supple one impulsiveness.

A person without the thumb is a poltroon, with no direction in life.

If there is great disparity in length between the thumb and the other fingers, it is an indication that the owner is unfortunate in wealth, health and prosperity.

A star at the base of the thumb indicates fall from ladder or from a height.

The Nail

Of late the nails have come to be studied minutely by palmists. Writes Dr. Charlotte Wolff:

"There is only one aspect of palmistry which is connected with medicine, the science of the nails. The shape and condition of nails give some indication as to the general physical state and they are symptomatic for a number of diseases."

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Noel Jaquin has written in great detail about the medical aspect of the nail indications. In his book *The Hand of Man* he writes as follows:

"It is the finger nails that give the most important indications of existing predispositions. And you will very frequently find nails that are flecked with tiny white spots. (Fig. 87). These flecks are indication of some nervous exhaustion....."

According to him, filbert or egg-shaped (Fig. 88), nails indicate tubercular conditions.

Circular nails (Fig. 89) indicate weakness of heart.

V-shaped nails (Fig. 90), indicate nerve trouble.

Nails of a top-like formation (Fig. 91) indicate throat weakness.

All the above descriptions indicate only predispositions to certain diseases and not necessarily the actual existence of the diseases.

Quoting the same authority: "Where the nail is clubbed or bulbous in shape (Fig. 92), with a series of fine longitudinal ridges it is an indication of a definite tubercular activity."

THE INDIAN SCHOOL

The Indian school of palmistry has the following observations to make regarding the nails.

Long, sharp nails of a reddish hue denote (Fig. 93) intelligence and deliberative nature. Generally such people are lucky.

Those with medium sized but circular nails (Fig. 94) will be decent people. They will have great regard for orthodox ways and opinions.

But those with extraordinarily small and round nails will be short-tempered and discontented.

Bluish nails indicate ill-health. Such people will prove to be a hindrance to others as well.

Uneven formations of the nail (Fig. 95) indicate undesirable persons, who would be mischievous and harmful to others.

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Those with black nails will prove to be good agriculturists.

Broad nails (Fig. 96) indicate a saintly person.

A rather detailed description of nails is given in the work called *Viveka Vilasa.* The best formation for the nails is to start deep down in the nail phalanges of fingers and the tips of fingers should be red as copper. Those with whitish nails will become yogis. A fish-like colour of the nails brings about poverty. Yellowish coloured nails indicate diseases. Nails which look like a blossoming flower indicate bad character. Long, sharp nails like those of a tiger indicate a cruel temperament with a tendency to thieving. Nails that are black or blue, enormous in size, broken at top, dull and malformed indicate a low type of character. White flecks on the nails of both hands and feet are a good augury. But such flecks make ladies independent.

Broken nails of the thumb are a handicap for the performance of *dharma.*

If the nails of the first, second, etc., fingers are not fully formed, the age of the person should be fixed respectively at $\frac{1}{2}$, $\frac{3}{4}$, $\frac{1}{4}$ and $\frac{1}{8}$ of hundred.

If the nail is formed like the outer shell of a tortoise, he is indeed pitiable, *i.e.*, unlucky. If the toes of ladies are red, there is danger of their being cast away by their husbands.

CHAPTER 5

HOW TO TAKE IMPRESSIONS

It has been the practice in India to read hands literally. That is to say, palmists read the fortunes of the individuals by scanning the lines, etc., direct from the hand, perhaps with the help of a reed or piece of stick (See page 21).

Of late there is a tendency, especially in the West, to read imprints rather than the hand direct.

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It is held that some minute markings which would otherwise be invisible or indistinct are clearly shown on an imprint.

Further, reasons of time, distance and convenience demand that imprints be taken. Another great advantage in taking imprints is that they become permanent records which can be filed for the sake of reference. Hence we give below some methods of taking imprints of the hand.

The best method of taking imprints is of course that in which we use the finger-print ink which is available in the market.

You must squeeze a small quantity of the ink on a small enamel surface or a small sheet of glass and spread it evenly with a rubber roller like a printer's roller. When the roller takes the ink, run it over the palm steadily up and down once so that all the five fingers and the palm are covered with ink evenly. Then press the palm on a piece of paper (with smooth surface) without shaking; the thick white lines in the impression so got will represent the important lines on the palm.

Printer's ink and rubber stamp ink can also be used.

The old method is by the use of smoked paper. For this you must hold a sheet of white paper over the flame of an oil lamp or preferably a candle. Run the paper over the tip of the flame in such a way that the smoke spreads over the sheet evenly. Then you must press the palm on the smoked portion. You must then fix the impression so got by running some turpentine over it. The black lines will represent the main lines on the palm.

There is a third method which is described by Dr. Charlotte Wolff in *The Human Hand* (1942). She describes it as follows: "I spread a small quantity of vaseline or skin cream over the palm and fingers and press the greased hand on a piece of thin smooth paper superimposed on rubber pad which

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has a slight mound in the middle corresponding to the hollow of the palm. This makes what may be called a grease print, and in order to make the pattern visible it is necessary to shake a black powder (copper oxide) on to the paper. The result is the reproduction of the lines of the hand which has only to be fixed like a charcoal drawing to form a more or less permanent record."

In all cases, the palm should be washed with soap and thoroughly dried with a towel or blotted before proceeding to take the impression.

CHAPTER 6

THE MOUNTS

Those muscular pads on the palm beneath the fingers of the hand are called the MOUNTS (Fig. 97).

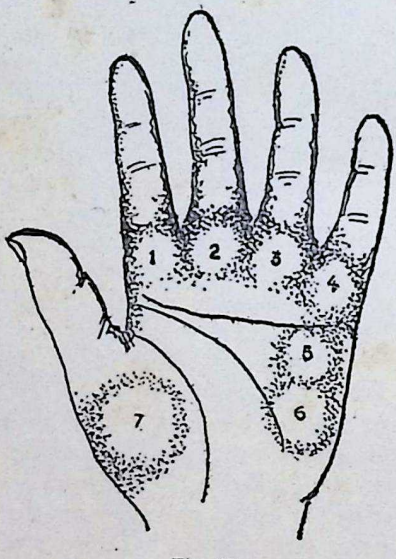

Fig. 97.

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Normally they are placed at the base of the fingers as indicated in the diagram. They must be of normal development, *i.e.*, neither too muscular nor flat and they must feel semi-hard to touch.

In a majority of cases, the mounts will not be found to be present at the places allocated for them in the diagram. We must, therefore, learn first how to identify the mounts and then see how they are placed.

According to St. Germain, "A mount is considered present and active, although it be not marked by any rising, if it is marked by lines and signs." This rule is sufficient to guide us.

It is easy enough to find the mount if it is bulging prominently. If not we have to look first in this way. Look at the ridge pattern of the palmar surface approximately at the places of the mounts. The part at which these ridge patterns converge either in a circle or triangle, or any similar form is called the *apex*. The presence of the apex indicates the presence of the mount even though it may not be rising.

The Seven Mounts

Now there are seven such mounts on the hand: (1) The Mount of Jupiter, (2) The Mount of Saturn, (3) The Mount of Apollo (or Sun), (4) The Mount of Mercury, (5) The Mount of Mars, (6) The Mount of Moon (7) The Mount of Venus. Their positions are indicated in the diagram. Some palmists have mentioned two Mounts of Mars. I find this superfluous.

It has been pointed out by many writers that in so far as the mounts are more or less continuations of the fingers, they must be read in conjunction with the fingers.

It is interesting to note that the classification of mounts is the same in the Indian school of palmistry except perhaps in nomenclature.

In the Indian system the Mount of Jupiter is called *Pithru Sthana* (Place of Father), Mount of

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Saturn is called *Mathru Sthana* (Place of Mother), Mount of Apollo is called *Vidya Sthana* (Place of Education), Mount of Mercury is called *Jaya Sthana* (Place of Success), Mount of Mars is called *Sathru Sthana* (Place of Enemy), Mount of Venus is called *Brathru Sthana* (Place of Brothers and Sisters), and Mount of Moon is called *Dharma Sthana* (Place of Virtue).

Mount of Jupiter

The normal position for the Mount of Jupiter is the base of the first finger.

A large and well-formed mount shows an ambitious proud and authoritative nature. Such persons hold definite views on religion. They are generous and have many friends. A few vertical lines on this mount in the hand of a man augur well for him, for he will become a worthy son of a worthy father besides acquiring considerable patrimony.

A number of lines, however, denote unsuccessful struggle for greatness.

A well-formed Mount of Jupiter is desirable for every self-respecting man or woman. A good mount without any lines will indicate robust commonsense and will mean a successful man in any walk of life.

A slender line on this mount will denote a just and devout man.

A deep line on the contrary, will indicate a proud and selfish nature.

Crossed lines indicate loose character.

A black dot denotes ill-luck.

A star denotes a happy life, money through marriage.

If, however, this mount is ill-developed, *i.e.*, cavitous, it denotes vulgarity and selfishness.

Similarly, an abnormally developed mount spoils the nature by making him haughty and a spendthrift.

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A displacement of the mount will likewise modify the indications according to the nature of the mount towards which it is drawn.

A defective mark on the percussion of this Mount has been known to cause injury through fire accidents. It also makes man mad.

Mount of Saturn

"Saturnian" with a capital S describes the nature of men with well developed mounts of Saturn. Serious, prudent, suspicious, they are apt to go to extremes.

These people like loneliness and consequently have few friends. They have great interest in occult and philosophic inquiries. They have a good taste for music.

An over-developed mount leads to miserliness and morbidity of temperament leading to suicidal mania. Often they remain unmarried.

An undeveloped mount makes one unnoticed and unlucky.

One or two vertical lines on this mount show wealth by one's own effort and great attachment to the mother.

If a slender but clear line is noticeable on this as well as on the Mount of Jupiter, it denotes a lucky time all through life.

A split line on this mount denotes the moribund nature of the mental faculties; many lines or a dot thereon denote ill-luck; a cross is harmful, fall from a height, a square denotes preservation from danger, and a triangle, interest in occult science.

Mount of Apollo

The Mount of Apollo is the very antithesis of the Mount of Saturn.

A fully developed mount shows great learning. As St. Germain puts it, "They learn everything

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almost by intuition and without the need of hard study, especially in the domain of fine arts or literature."

They are full of life, very adjusting in matters of religion or belief. They dress well and generally speaking play the game of life thoroughly.

Writes Velma: "Intelligence and wealth are often inseparable advantages of those who possess the mount in considerable development. Success brought by healthy self-confidence is denoted. People with this development will be keenly appreciative of the beautiful. They will be tolerant and reasonable in all things.

"Inclined to be quick tempered, possessors of this mount in development rarely make great or lasting friendship, but nevertheless, are open hearted. Curiously enough, the most stern judges in our Courts have had this mount in development. In their cases, the success has come, but with it has developed intolerance of things which militated against their conceptions of the right, beautiful, and true, making them too stern.

"So high are the ideals of those possessing this mount and so exacting are they in demanding similar ideals in those with whom they are intimate, that marriage is rarely a success with them."

An over-developed mount will lead to recklessness in all things, especially in gambling.

A few vertical lines on this mount are very favourable.

Criss-cross lines on this mount will cause bankruptcy.

If there appears a star or an oblong formed by the lines, it denotes great creative ability, as author or speaker. Other evidences supporting, such marks will always indicate great artistic talent.

Mount of Mercury

Those with a well-developed Mount of Mercury

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are the very salt of the earth. Theirs is the mental world. Quick to grasp things, ready-witted, they are the pulse of life.

They make good parliamentarians if they have short nails also, as they are never at a loss for a repartee.

Good mathematicians and scientists have this mount.

An over-developed or otherwise afflicted mount, however, is very dangerous as it will make one a charlatan, liar, and what not. He will be a great menace to society.

An undeveloped mount supported by other indications shows the idiot and the tramp.

It goes without saying that the complete absence of the mount on the hand is the head-light that warns men not to enter business on their own account.

Generally speaking, the success of a man's life can be judged by this mount.

According to the Indian school, this mount has some influence on the conjugal relations between a man and his wife, especially the outer edge below the finger. Vertical lines on this mount are very welcome.

A single line on this mount will confer unexpected wealth, not more than three lines denote the scientist or medico; a cross denotes deceitful character, a dot means failure in business, a triangle denotes the politician and a circle indicates danger from drowning.

Mount of Mars

A well-developed Mount of Mars indicates courage, magnanimity, energy and the capacity to resist.

All the attributes of a soldier go with this mount. Of course, it presupposes to a certain extent, a lack of understanding for intellectual subtleties.

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Good signs on a well-developed mount indicate success over all enemies and great composure against heavy odds.

When this mount is predominant, both women and men generally marry comparatively late in life.

A low and undeveloped mount, therefore, means moral and physical weakness amounting to cowardice.

A defective mount will indicate positive degradation.

A clear line on this mount is a good sign indicating great courage and valour; many small lines denote foolhardiness; a square, great anger, and a triangle, leadership.

Mount of Moon

A well-formed Mount of Moon gives imagination and idealism. If the Mount of Apollo is also well-developed, it makes for the real artist of great creative ability.

Sailors and others who have to do with water have this mount predominant, lines running across. The same indicates voyages if three vertical lines be found towards the percussion.

Those with this formation are, however, fickle-minded and sensual. Hence their matrimonial affairs will not be all that we wish them to be.

Vertical lines on this mount indicate a superstitious nature.

A star on this mount along with a death mark on the Life Line is a sure indication of death due to drowning.

An undeveloped mount, it is easy to guess, will leave a man cold and uninspiring. More often than not he is a drunkard and a profligate.

Mount of Venus

A large and obtuse mount of Venus shows warmth.

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and great zest for life. It shows abundant vitality. Great musicians possess this mount.

Vertical lines on this mount show constant worries about brothers and sisters whom he loves and by whom he is loved. If the lines are horizontal without any vertical ones, it shows total absence of brothers and sisters. Also inactivity and instability of mind.

Two or more lines on this mount show faithlessness to wife; if crossed, avarice; a dot denotes ill-health due to excess of indulgence; a star, misfortune; a square, confinement; a circle, severe illness; many fine lines on this mount denote great public activity.

A low mount shows selfishness, lack of imagination and vanity if afflicted by the presence of marks like a cross.

Generally speaking, this mount, in order to have its full significance, should be in the higher position, relatively hard to touch, moderately developed and devoid of evil marks.

When this mount is altogether absent, the man lacks æsthetic sense, is lazy and of a cold temperament.

On the sides of this mount, some horizontal lines will be found. They represent, according to the Indian school, brothers and sisters, the bigger ones denoting brothers, the smaller ones, sisters.

An over-developed Mount of Venus exaggerates these qualities so grossly that they become vices like flirtation, infidelity, etc.

Lately Western writers make mention of a Mount of Neptune which is a small pad between the Mounts of Venus and Moon. It bestows clairvoyant powers on the owner.

CHAPTER 7
THE MAJOR LINES

It is in the matter of lines that are found on the palm that a good deal of difference of opinion prevails.

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It is common knowledge that one of the greatest of modern scientists gave it as his opinion by way of answer in a Brains Trust in England that the lines on the palm are no more than the natural

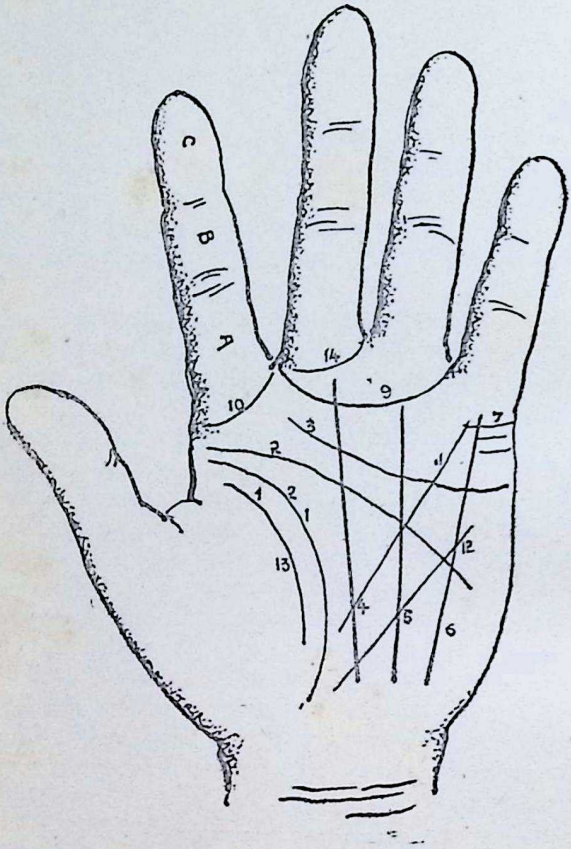

Fig. 98.

2-1. Line of Life. 2. Line of Head. 3. Line of Heart. 4-14. Line of Fate. 5-9 Line of Fortune. 6-12. Line of Intuition. 4-11. Line of Health. 5-12. Via Lasciva. 7. Line of Union. 8. Rascette. 9. Girdle of Venus. 10. Solomon's Ring. 13-1. Line of Mars. 14. Ring of Saturn. A. First Phalange B. Second Phalange C. Third Phalange.

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creases of the skin which are formed during the course of closing and opening the hand.

The explanation, though simple on the face of it, is hardly likely to be swallowed in full because of many reasons. Out of them can be cited the following:

From close examination of the palm it is possible to find many lines which cannot in any way be connected with the movements of the skin while closing and opening the hand. Of course, the major lines do fit in with the explanation offered but about many others it cannot be said so and it has been known that certain of the lines at least change with the progress of time and new ones are known to appear and vanish during different intervals of time. There is a whole lot of other reasons into which we need not go at the moment which certainly will militate against such an easy conclusion.

But our ancients had held that these lines carry certain mysterious energy, just like a canal which carries water. Their opinions have proved correct for a long time in innumerable cases and so unless the whole science of palmistry is disproved we have no reason to alter the view held by the ancients especially since the modern view referred to above appears to be too simple to be true.

Brain Indicators

Velma, a famous writer, offers the following novel explanation: "The lines upon the hands and feet of men are the immediate result of nervous reflex action. Under the skin of the palms of the hands and soles of the feet there are millions of tiny nerve "eyes." These tiny nerve "eyes" are connected up to the main nerves and carry their message with rapidity quicker than light to the seat of nerve control—the brain. Conversely, the very thoughts, the fears, the pains, the hopes are all clearly indicated

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in those "eyes" of the nerves in the hands and in the soles of the feet. Certain emotions contract or expand certain nerves, and these are quite clearly marked, and alike in every hand. Only because no two individuals are alike, no two brains are alike or capable of exactly the same thoughts in the same detailed degree, so no two palms—or brain indicators if you prefer it—are alike either. Now that is the plain truth."

Indian treatises lay great emphasis on the three primary lines of the hand—*Pithru* or *Gotra*, *Mathru* or *Dhan* and *Ayu* or *Jeevith Rekhas* or lines (Fig. 1).

They correspond to the Life, Head and Heart Lines of the Western system. A reference to the abovementioned illustration will make matters easy.

It will be found as you read further that there is a slight difference in the treatment of these lines between the two schools of writers. The difference will not be found in all cases, and they will be found to relate to the starting point and ending of the lines and in some connotations of the lines only.

These things need not deter you from pursuing the subject; for, as you get to understand the subject in all its bearings, you will get the broader vision of the subject in which these discrepancies will vanish.

According to our ancients, *Pithru Rekha* starts from the wrist; *Mathru* and *Ayu Rekhas* strat from the edge of the hand below the little finger (*Karabha Sthan*) and end on the opposite edge between the thumb and forefinger. Upon the condition of these lines depend the family, wealth and length of life of the person, meaning thereby that they should be without blemish.

The ancients read a hundred meanings into these three lines; in fact, all triplicities are red in them in the above order. Here are some triplicities identified with these three lines:—

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(1) The three gods of *Brahma, Vishnu* and *Shiva,* (2) *Dhatu, Moola* and *Jeeva:* (3) The three humours of the body, viz., *Vayu, Pitha,* and *Khabha;* (4) The three stages in life, *Balya, Tharun* and *Vriddha;* (5) The three conditions of matter, *Chara, Sthira* and *Ubhaya:* (6) The genders *Purush, Sthri* and *Napumsak:* (7) The three natures, *Sathva, Rajas* and *Thamas,* etc.

According as one line is prominent or otherwise, interpretations should be given as above.

Lines in General

Long lines, majestically sweeping, honey coloured, fine, with the ends unpruned as it were, are always capable of bestowing all good things on the owner.

If the lines are deep-red in colour, it shows a selfless nature; brown colour indicates a life of ease; fine lines give wealth and lines with uncut beginnings make one prosperous.

If, however, these lines are broken, sprouting, lustreless, occupying wrong positions, uneven or flimsy, they are said to be defective and they do not give the results attributed to them.

People are unfortunate when there are too many lines or no lines at all.

Sprouted lines should be taken to denote anxiety, sorrow; broken lines cast doubt on life itself; uneven formations indicate loss of money; too many lines show sorrow and too few lines mean poverty; even the duration of life will be short in the last two cases.

According to Western writers, a normal line on the palm should be neither too deep nor too shallow, moderately wide, and a shade deeper than the skin in colour. There is no restriction on their lengths.

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Here are some of the defects pointed out by Western writers which are commonly met with in the formation of lines. Sometimes there appear at the end breaks in the lines which are causes of great anxiety. There is another formation called chained formation. This again is a defect. The beginning and the end of the lines are often twisted in the shape of a fork. In such cases the upward bend is known to have a beneficial effect whereas the downward one is not so good.

LIFE LINE

Pithru Rekha is the name given to this line in the Orient, the indications thereof being primarily the strength of the family tree.

Any defect in this line affects all the three aspects of a man's life.

A difference from Westerners lies in the conception that this line starts from *Manibandha* (wrist), and proceeds towards the base of the first finger.

If the line actually reaches the Mount of Jupiter undisturbed, the owner has many brothers and sisters, and many relatives surround him.

A short line indicates small *vamsa* (family); a long one shows a long line of elders; malformations like breaks indicate splitting of the clan.

The number of upward branches on this line, directed towards the fingers indicates the number of claims upon his paternal property.

Such sprouts directed towards the thumb, on the other hand, would indicate friends and well-wishers.

It will be clear from what follows that, beyond the emphasis laid on one indication or other, the conceptions of the two systems do not materially differ.

This line according to Western writers is the most important of the whole group. It starts from

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between the thumb and the first finger, goes down, encircles the Mount of Venus and swings further down to the very base of the thumb.

While there are many other data from which to calculate the life of a person, this line is in the main a good base from which life can be calculated.

The longer this line the longer will be the duration of the life of the person.

It may be pointed out here that, if this line happens to be a little short, one should not rush to the conclusion that the duration of life will be short. One must invariably check up with this line on the other palm also. If, however, they are short on both hands, there is a possibility of a short life, the duration being proportionate to the length as will be explained later.

If the line is rather pale and broad, it indicates a poor state of health, envy and often bad instincts. A thick red line denotes the brute, and uneven thickness at different stages, fickleness of mind.

A black dot at the termination of the line suggests sudden end. A break in the line also shows cause for anxiety. If the break, however, is immediately resumed or overlapped by a continuity of the line, it shows recovery from a serious illness. If there happens to be definite split instead of a break there is no likelihood of recovery from that illness unless supported by the line of Mars.

In many cases, the Life line appears along with a parallel line called the Line of Mars, on the Mount of Venus towards the thumb. This is a very good sign of robust health. On the hands of women, this line suggests a chaste life.

If the line actually starts on the Mount of Jupiter it will make the man famous, successful and rich.

Lines running across this line on both the hands are portents of evil at the time indicated. If a line

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starting from the Mount of Venus cuts the lines of Life and Head and reaches the Line of Heart, it indicates the death of a near relative.

If a branch of this Line terminates on the Mount of Jupiter, such a man will usually hold some titles.

Another feature which will be marked in the shape of this line is its rather frail appearance at the beginning and end of its course. This is easily accounted for. The health of everyone is at a doubtful stage both in childhood and towards the end of life.

Sometimes the Line of Life branches out in the middle and sweeps right through the palm. In such a case, the indication is that the man will have a restless life and will always be on the move.

A chained formation or faded appearance of this line is indicative of the comparatively ebbing vitality of the owner.

A tassel-like formation at the end would indicate a complete break-down in health at the fag end of life.

Any downward branching off of the line is significant; for it is a signal for failing health at the period indicated. We shall explain how to calculate that period in a later chapter.

Branches at the end of this line are not desirable as they indicate heavy work even at a ripe old age for the purpose of making both ends meet.

If this line ends in a fork and is at the same time connected to the Mount of Luna through an extension it indicates death in foreign land.

If the Life Line tends to make the Mount of Venus narrower, or, in other words, if the line begins high up and slants but little in its downward sweep so that it flows much towards the Mount of Venus then lack of warmth is indicated; some are inclined to attribute infertility to the owner.

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A star on the line indicates poisoning at the age signified.

It is clear from the above descriptions that this line concerns entirely with the physical state of man and has nothing to do with the psychological aspect.

Lines of Influence

Besides the line mentioned above, there are others which are called Lines of Influence. They are in effect the rays of the main lines from which they emanate or close to which they are found. They appear and fade according to circumstances.

The effect of the Lines of Influence connected with the Life Line are as follows:

If a Line of Influence close to the Life Line goes to the Mount of Jupiter, it denotes a prosperous time when increase in emoluments or fame may be expected; if it goes to the Mount of Saturn it denotes danger to life through a quadruped; if to the Mount of Apollo, increase in fame; if to the Mount of Mercury, success in an undertaking; if to the Mount of Venus it doubles the effect of the Life Line; if to the Mount of Moon, restlessness and poverty; if to the Mount of Mars, danger from rashness.

Line of Head

This line is called *Mathru Rekha, Dhan Rekha,* etc.

If the line is long and uncut, reddish in colour, it is capable of bestowing immense wealth.

When a small number of sprouts are present the suggestion is that the owner will inherit money from the maternal side.

Sprouts that are turned towards the Line of Heart suggests fertility in the matter of children who will be a source of comfort.

Money is indicated by those that are pointed towards the thumb.

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These sprouts, if cut asunder, indicate punishment by the State; a cavity thereon suggests loss of wealth by theft.

Marks like V's show that the owner will earn well but will spend the same the next moment.

In addition to the above characteristics which are enumerated by Indian writers, the following detailed study of the line according to the Western school should also be undertaken. The combined results will indeed be marvellous.

This line starts from between the thumb and the first finger generally above the Life Line and swings across the palm reaching out to its edge.

In a majority of cases, the Life and Head Lines appear merged in the beginning. (Since this line has everything to do with the mental make-up of the man, it is sometimes called the "Mental Line" also). In such a case, it has been pointed out that the person will lack individuality and self-confidence and purpose in life. He will be mostly guided by instinct or his animal self. He will be cautious. If, on the contrary, there is a considerable space between the beginnings of the Line of Head and the Line of Life, the person will be self-confident to the point of wilfulness.

If, however, there is a moderate space, it shows capacity for judgment and independence of action. Such an arrangement appears on the hands of great men of all countries. The hand of Gandhiji (Fig. 103) is an illustration in point.

If the line is long and horizontal in its formation it shows a calculating and far-seeing nature; the owner has good memory. If long and straight and clear-cut, capacity for logical thinking.

If, however, the line sweeps down, in a sharp slant, you may take it that the owner is too unpractical, or rather imaginative.

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It follows, therefore, a compromise between these two formations is the most desirable, namely, horizontal for the first quarter a slant during the second, and again a horizontal sweep to the edge of the palm will be the ideal type. Such a formation will constitute a combination of imagination and the necessary realism.

It is important to note the space between the Head and Heart Lines. A wide space denotes tolerance and broad-mindedness. A narrow one, on the other hand, will note selfishness and a possessive nature.

The larger the space between the Head and Heart Lines, the greater it makes the man an extrovert and smaller or narrower space makes one introvert.

The Lines of Head and Heart found united in a single line denote uncommon tenacity. Such a person will be highly introspective and self-centred. Such a person must learn how to control wants and desires by reason.

If two small lines emanating from the Head and Heart lines intersect each other in the centre of the palm, the cross so formed is called the Mystic Cross. People with it will be gifted with powers of intuition and illumination.

When the Head Line is broad and pale in colour, it suggests weak-mindedness and feebleness of intellect. Early demise is indicated if the line stops under the Mount of Saturn.

A break in the line or any other defects, of which mention has already been made, during the course of the line will indicate harm to the mind or brain of the subject.

Islands on this line denote lack of concentration; blurred appearance, vagueness of mind.

If the Lines of Head and Heart start united from the Mount of Jupiter the owner will be steadfast to his only love; it also suggests trouble through friends.

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If this line swings in the end upwards and proceeds in the direction of the Mount of Mercury, it shows great power of eloquence. Some people attribute an acquisitive tendency in the material sense to this formation. If it actually ends on the Plain of Mercury, it suggests power of ventriloquy.

If the line ends at the Mount of Mars, it shows steadiness of mind.

If there is a break in this line, just below the Mount of Saturn and at the same time the Life Line also appears split, death due to accident may be predicted.

At the risk of repetition, it is necessary to point out that in all such cases, corroboration should be had by reference to the corresponding line on the other palm as well, before the pronouncement is made, especially pronouncements of a serious nature.

It need not be told that a line parallel to the Head Line is a great asset in so far as the strength of mind and intellectual powers of the person are concerned. Usually men of mighty intellect are found to have this double formation.

A branch of the line sprouting upwards to the Mount of Mercury is indicative of gain through business; a similar branching to the Mount of Apollo would mean gain through learning.

If a branch of the line goes to the Mount of Saturn *via* the Mount of Jupiter the owner is a religious fanatic. If it runs parallel to or merges with the Heart Line, it denotes wilfulness.

The point at which a branch of the Head Line cuts the Heart Line indicates grave danger to life.

An excessive sloping of this line towards Mount of Luna or islands in the line denote possible mental derangement.

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White dots on the line are indicative of great creative abilities, whose nature should be adjudged by their position beneath the different mounts.

Black dots on this line indicate spasms of mental activity alternating with disorderly thinking and indecision.

A star mark on the line indicates injury to the head, circles on the line denote blindness, and a triangle, tendency for scientific research.

Line of Heart

In the Indian system, the line is called *Ayu* or *Jeevith Rekha,* which means the line that has influence over a person's longevity. I would ask the reader not to worry himself about the discrepancy in nomenclature in connection with this line. As I have pointed out earlier only the emphasis laid on this line between the two schools is different; for who can say that the Heart Line has nothing to do with a person's longevity?

Naturally enough, the Indian system considers this line as all-important; in fact, Indian texts point out that unless this line is satisfactory on a hand, there is no need to study the hand further.

A well-formed line reaching beyond the forefinger and which is uncut confers the proverbial hundred years of life.

The life of a person is counted along this line from the little finger at the rate of 25 year per finger, *i.e* if it reaches the second finger 50, middle finger 75, etc.

If this line is cut by another straight line it denotes danger caused by injuries by means of lethal weapons.

A break of the line on the right side of the right hand suggests danger through fire or poison and one on the left side of the left palm suggests danger from drowning; serious illness to which a person will succumb is suggested by breaks on both the hands.

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A spear-like formation at the commencement of this line (*i.e.*, below little finger) points to danger through a rogue elephant; if, at the same time, the line is broken thrice, danger through drowning is indicated.

If an oblique line crosses the Heart Line at the end (*i.e.*, below the fore-finger) danger through horse-riding should be predicted.

White dots on this line denote danger through fever, red dots indicating danger through fire and black ones from poison. The time of these dangers should be calculated at the rate mentioned previously.

Branches on this line in the direction of the fingers make a man charity minded and perhaps poor; but those directed towards the thumb make one rich.

If a branch of this line is cut by any other lines, danger through fire or water should be expected. The person will also become infamous through his association with women of ill-fame.

A branch of this line directed towards the thumb indicates wealth during the first half of his life and one that is diected towards the Head Line shows wealth during the latter half.

According to the Western school the Line of Heart starts from the Mount of Jupiter, runs across the hand, till it reaches the edge of the palm near the base of the little finger.

This line, as the name suggests, indicates everything that has reference to the heart, namely, one's love and sex life.

If the line actually starts from the Mount of Jupiter and runs straight across the palm horizontally and reaches the edge of the palm without any defects, it indicates the idealist in matters connected with this line.

A decidedly curved formation would indicate a strong physical urge in emotional matters.

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If, however, the line starts from somewhere between the Mount of Jupiter and the Mount of Saturn and runs across in a similar manner, the physical side of sex life will be more pronounced.

If the line however starts from the Mount of Saturn it indicates a sharp intellect.

If this line occurs high on the hand, it denotes lack of warmth and affection; lower down, a liberal nature, tolerance, depth of feeling. A straight Line of Heart indicates an idealists type of person where affections are concerned.

The line which is broken at different places points to a misanthrope.

An unusually short Heart Line would indicate disingenuousness or great reservation of mind in matters connected with the heart.

This line has also something to do with eye-sight. An island below the Mount of Saturn would indicate defective eye-sight. A dent and a break below Apollo would point to positive eye defect.

Generally speaking, those who have a strong Heart Line are very sensitive and are essentially of the intellectual or the idealist type. They are very intuitive. It is more so when the line happens to be high up on the hand.

Sometimes, this line will be entirely absent, in which case, the inference should be that the intuitive faculty is completely lacking.

One writer is of the opinion that the absence of this line is an "unfailing sign of hypocrisy and treachery, great capacity for deception and unreliability." He further adds that unless the Life Line is strong, the life of a person in such a contingency is always below par since he is prone to heart attacks of a serious nature.

When all the three lines, namely, the Lines of Life, Head and Heart, are merged at their begin-

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ning, it is a serious drawback involving a muddling of reason, intuition and instinct. It will be the mark of the imbecile. Some are inclined to attribute a very short life for such a phenomenon.

If the Lines of Head and Heart merge forming a single line across the hand, it shows great fixity of purpose in the case of normal hands, but it indicates a dangerous condition in the case of the elementary type of hands.

If the Head and Heart Lines occur too near on the hand, it shows an introspective nature.

The point at which a branch of the Heart Line cuts the Line of Fate or Head, if at all it does so, will be a milestone in the individual's life. Death of the beloved is foreshadowed at the year signified by the point. Or some similar catastrophe involving loss of comfort.

If the Head and Heart Lines are very near, the outlook of the person is apt to be too personal.

An islanded formation of this line indicates faithlessness to one's love.

CHAPTER 8

MINOR LINES

Next in importance to the three lines described in the previous chapter come the *Oordhva Rekhas* or vertical lines. Such great importance is attached to these that the sage *Samudra* says that even if one of these lines be perfect, the owner is capable of supporting a thousand men, viz.

नच्छिन्ना नस्फुरिता दीर्घतरा विगतपल्लवा पूर्णा ।
ऊर्ध्वरेखा कुरुते सहस्रजनपोषमेकोऽपि ॥

In effect, these lines determine the fate of an individual in relation to society. This conception

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is almost the same as that held by Western writers who call the central upward line the Fate Line and others of its group. Of course, each upward line has a different name; but then their primary function is to support the indication of the Fate Line.

An upward line starting from the wrist and sweeping to the middle of portion between the thumb and the fore-finger (apart from *Pithru Rekha*) is capable of bestowing fabulous wealth upon the person besides great scientific knowledge.

An upward line from the wrist going well into the base of the thumb associates the man well with kings.

One that goes in the direction of the fore-finger makes a man a minister of state.

One that goes to the base of the middle finger (The Fate Line proper according to the Western school) makes a man the virtual head of his profession, *i.e.*, a general if the owner belongs to the martial race or a high priest if he be a Brahmin, wealthy if he be a Vaisya, and in the case of others, top men in their own lines.

An upward line that goes to the base of the third finger (Line of Apollo) makes a man wealthy and influential, owning motor cars, vehicles, etc., and respected by kings.

One that goes in the direction of the little finger makes a man famous for his gold and jewels in which he may trade or otherwise possess. If the little finger is at the same time comparatively longer, the man will succeed in agriculture.

The Western writers, too, have treated these lines more or less in the same way as will be seen presently.

Line of Fate

This line is one of the lines turning upright in the centre of the palm and reaching up to the base of the second finger. It may start either from the Mount of Luna (Moon) or from inside the Line of Life.

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In the latter case, the indication is that the self-development of the individual has commenced from the year corresponding to the starting place of the branch.

The Fate Line is generally considered to indicate secular events in a man's life. Consequently, a long, unbroken line will indicate an even, but not necessarily a prosperous career.

Any breaks or defects in the line will indicate that at such periods there will be changes in vocation or environment.

If a break in this line is fortified early by a duplicate or parallel formation, it means a change in profession for the better.

When the line starts from the Mount of Luna it denotes great occult or histrionic powers.

There is a third formation as well. It is that starting right from the Rascette (see page 133) and proceeding right up. In this eventuality the indications are steady job or profession and responsibility from early age.

If the line terminates at the Mount of Jupiter, the owner will achieve the fullest desires in life. Successs through art should be predicted in the event of its ending on the Mount of Apollo and success through business or speech in case it ends on the Mount of Mercury.

When the line is totally absent, it denotes the happy-go-lucky sort who takes things as they come. His life will be quite unplanned.

A break in the line denotes great financial difficulty through loss of job or business. The extent of the gap is indicative of the length of the uncertain period.

An islanded formation brings a less trying circumstance, the length of the island signifying its duration. An island on the Fate Line in the adult years

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is always suspected, because in a large number of cases it has betrayed loose morality—whether on the hand of a man or woman. One at the commencement, denotes early demise of a parent.

A Fate Line stopping at the Head Line indicates misfortune through an error of judgment.

The same stopping at the Heart Line denotes serious love troubles.

If the line starts very near the Life Line, he is influenced by his relatives. Freedom of self-development is denied for him.

In the event of the line crossing the Lines of Life, Head and Heart, he is caught neck-deep in his family affairs.

If the Fate Line begins to fade, it indicates that at that time of his life, his ambition begins to die. It also points to a complete change of living, if supported by other indications.

The Fate Line sometimes fades out during its course, reappearing after an interval on the hand. In such cases, the inference is the directional urge in life becomes dormant at that stage.

A cross at the termination means death due to accident or unnatural causes; but if the line continues after the cross, danger to life is overcome.

In the hand of a woman, if a thin line starts from the Mount of Venus and crosses the Life Line and when that thin line has an islanded formation, it is said that she is in danger of being seduced.

It must not, however, be understood that in all cases, the presence of a good Fate Line will invariably mean a prosperous career, and its absence misery. The line has been observed in the case of many persons who can in no sense of the term be called affluent, as in the case of beggars. In the same manner, the line has been entirely absent in the case of persons

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who have been very successful in life. Hence, I am inclined to accept the conclusion of Laffan who says:

"My own conclusions are that we may regard the Line of Fate as representing the outer circumstances of life which have either been inherited or provided by others. If these are agreeable, they may absorb all the interest and energy of the mind; while if unsatisfactory, they may cause hardship or discontent. In any case, they represent Fate and they can only be changed by such an effort of the personality to assert its own independence that environment will cease to dominate the life or to dictate its interests.....Little or no Line of Fate means, I think, that the mind and life are open to other influences than those forced on individuals by inherited circumstances."

All the other defects which are common to the other lines are applicable to this line also with the same effects. One or two special remarks, however, should be made.

Unlike other lines, a double formation of this line has been known to bring about misery in life.

If there is the mark of a square on the line, it indicates a danger at that period, but it also assures preservation from that danger.

An important fact to be remembered in connection with this line is that the good effects of this line are never shown to full advantage unless the Line of Fortune is also well-formed.

It has been pointed out by some writers who have a psychological bias that the presence of this line in the centre of the hand indicates only that the owner has very good social habits. He has a receptive and broad mind; he is capable of extensive sympathy. Hence they adduce that women, more than men, have this line well etched.

It is further pointed out by them that a large percentage of mentally defective people and young

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Fig. 98-A.

criminals lack this line whereas a negligible percentage of normal people lack it.

Look at the hand. It is the hand of a successful salesman. But look at the Fate Line. It has stopped years ago and yet he goes on making money and is socially very successful. His character is excellent. How do you explain it?

Now look at the upward line alongside of the Line of Fate and watch its career. This sympathetic line is the key to his success. Invariably such sympathetic lines humorously called Deputy Fate Lines on both sides of the Fate Line denote the most important influence, generally of the ***opposite sex***, which shapes the person's destiny, out of all recognition and ***directs it from the time when the first stops.***

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When the sympathetic line cuts the Fate Line or stops it is unfortunate. They may, however, coincide and emerge as one line after a certain stage which means merging of personalities.

In another case there was no Fate Line at all in the conventional manner! When I told the gentleman that he owed his luck entirely to his wife, he spontaneously confessed as follows: "Before my marriage, my wife's people were the richest in my village and I belonged to one of the poorest family. But immediately after our marriage, the scales turned and I became the richest and my wife's people have gone down." The owner of the hand is worth some lakhs to-day and he hopes to be a millionaire soon.

Line of Fortune

This line is another vertical line which is often parallel to the Line of Fate.

Usually it commences near the wrist and goes right up to the base of the third finger.

This line usually does not show until above the Line of Heart.

In effect, it fortifies the Line of Fate. While the latter can be said to be one of personality the former has an emphasis on divine help. This line is sometimes called the Line of Apollo.

Education, eloquence and material prosperity or social status of an individual depends upon this line. A well-formed line indicates all-round success and prosperity.

If it starts on the Mount of Venus and reaches up to the Mount of Apollo it denotes success through the influence of one's partner in life.

If it starts from the Mount of Luna, it denotes successful artistes like musicians, actors and painters.

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The termination of this line is important. If it ends in a bunch of sprouts, it suggests income through several occupations. If a branch ends on the Mount of Jupiter, an executive post is suggested; if on the Mount of Saturn, a great fame; if on the Mount of Mercury, success in business.

If a branch of the line cuts the Line of Union, misery through an incompatible marriage is indicated.

A star on the line is greatly desirable; but a cross is highly detrimental.

It goes without saying that a break in the line will denote domestic or financial difficulties.

An islanded formation will create domestic scandal.

CHAPTER 9

OTHER LINES

The division of lines on the hand into three groups under the names Major, Minor and Other Lines is purely a matter of convenience as I have already pointed out. Different writers have divided them into different groups consisting of different members. The idea behind them all is simplification.

We have chosen to include three lines under the heading of Major Lines and five under the heading of Minor Lines.

It must not, however, be forgotten that there are other lines still on the hand. As a matter of fact, there are innumerable lines which have not been identified. Such lines we call lines of influence. They help or hinder the effects of the other important lines which have been given names according to their positions. As pointed out elsewhere, parallel lines of influence add to the strength of the sister lines while cross lines add to the weakness.

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The following are the six lines which Westerners have studied in great detail. The Line of Health, The Line of Intuition, Via Lasciva, the Girdle of Venus, the Line of Union, and the Rascette. A reference to the illustration on page 60 will give an idea of their locations.

Line of Health

It is sometimes called the Line of Liver. It starts from near the wrist or the Mount of Luna and goes in the direction of the Mount of Mercury. Some would have it that it starts from the Mount of Mercury and sweeps down in the opposite direction. But personally, I prefer the first description.

Very often this line is absent from the hand and that is for the good. As the name suggests, the line would indicate the condition of the health of the owner. According as there is a rise or ebb in the metabolic state of the body this line is said to alter its appearance.

It is said that when this line cuts the Line of Life, there is danger to the life of the person concerned. One need not, however, attach too much importance to this statement. It can be taken as a certainty only when it is corroborated by other factors which point to the same conclusion.

A star thereon would indicate infertility.

If the line ends on the Mount of Mercury, great success in business is indicated.

If it makes a triangle with the Lines of Life and Head, it denotes great interest in occult sciences.

A well-formed Health Line would indicate exemplary health, long life and success.

A wavy Health Line would suggest a bilious condition affecting memory and disgestion.

An islanded formation would indicate susceptibility to tubercular infection, excess of bile or malaria.

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It goes without saying that the other malformations which are common to the other lines are applicable in the case of this line also with similar results.

Line of Intuition

This line is often called the Line of Clairvoyance. It is in the shape of a semicircle touching the Mount of Moon on the one side and the Mount of Mercury on the other. This line is met with very often.

As the name suggests, a well-formed line in the hand of a man would indicate an exceptional power of second-sight and clairvoyance. Those persons who are very much interested in the psychic science often have this line well-formed. (See Chapter 20.)

Via Lasciva

This line starts from the Mount of Luna and ends on the Mount of Mercury. It may cross the Life Line sometimes.

This line when it is well-formed indicates a high degree of craving for sensuality or excitement. When it cuts the Line of Health, it means digestive disorders.

If this line is well-formed on both the hands and cuts the Life Line, it points to a very dangerous state of health either because of drug habits or excess of sex indulgence.

A wavy line which tends to start from the Mount of Venus, instead of its usual place, means a life of licentiousness and the consequent wreckage of life.

Girdle of Venus

This line or strictly speaking, series of lines, round about the first two fingers (Index and Middle fingers) sweeps in a semi-circle, and ends near the Mount of Mercury.

When they are well-formed, it shows a very emotionally receptive state of mind. It follows

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therefore, that in an otherwise good hand it is a good sign; in an unbalanced or sensuous type of hand it excites the person abnormally. Sexual perverts have this line prominently marked.

A wavy formation of this line or an island or a cross on this line means susceptibility to wasting diseases of a venereal nature.

If the line is malformed, i.e., broken or a cross or dot is found, with a weak thumb, etc., it makes the man or woman neurotic. Hysteria is a very common manifestation of this formation.

Possibly on these accounts some of the older writers on palmistry dreaded this line and went to the extent of saying that its absence is desirable.

Line of Union

This line is found at the edge of the palm near the base of the little finger. It is horizontal. This line is also called the Line of Marriage.

It is quite common to find more than one line of this kind and it is also common to find one deeply etched. This shows that the latter is indicative of the life's partner in the proper sense of the word.

If, however, there happens to be more than one such well-marked line, it must be taken that the man may marry as many wives. The other lines must be accounted for as affinities.

If the line is cut deeper on the left or passive hand, he is more loved than loving and vice-versa. If it deviates too much towards Heart Line he will outlive his marriage partner.

There has been a good deal of trouble with this line. I have heard more than one person complain that this indication of the Line of Union does not come true. It may even be hypothetically asked, "How to account for these lines on the hands of bachelors or spinsters?" The answer is, a little

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experience will always teach the student to find out whether these lines are really present and of these lines which is the most prominent. As regards the other question regarding bachelors, the answer must be that these lines indicate potentiality or esoteric friendship.

Marriage will surely take place if there is confirmation by a line of influence on the Mount of Venus joining the Life Line at the same time as the appearance of the Line of Union. The Fate Line too should have a similar experience. Islanded influence line will indicate delay. The same turning away from Life Line indicates disloyalty.

Branching out of this line is not desirable, as it means dissipation of energy; broken engagement.

A break in the line is indicative of a break in married life; an island, separation. When the gap is filled, the parties will unite. Confirmation will be seen on the Fate Line.

A hooked formation of the end is a definite indication of the rock on which the love-life will break with no chances of survival.

A star, cross or dot on this line detracts from the merit of the lines; a cross denotes survival after death of the partner.

The time of marriage should be measured along the edge of the Mount, from the edge of the finger of Mercury up to the end of the Heart Line, reckoning the edge of the Mount to be the expected life of the individual. The age of marriage will, therefore, be proportionate to the place of occurrence of the Line of Union in the region, the centre being about 35 years.

The longer the line in its horizontal career, the longer the duration of married life will be. With a cross on the Mount of Jupiter it means wealthy marriage.

If a line starts from the Region of Union and proceeds along the palm to cut the Line of Life, it denotes divorce, the point of intersection denoting

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the age at which it will take place. An island too on the same line will denote it.

There is another indication which is really part of this line, namely, Lines of Children. These lines are smaller bits which are perpendicular just at the base of the little finger and above the Line of Union. The number of these lines gives the number of children a man is destined to have.

Straight and well-formed ones denote male children and the others female children. If any of these lines happen to be crossed, it will mean a case of miscarriage or death of a child; islanded at the beginning means difficulty in childbirth, split lines—twins.

It has been observed that when the Life Line starts too near the thumb on the hands of women, it destroys fecundity and such women are barren.

The same will be the result when the Mount of Venus is flat. Also when a line from the Bracelet runs into the palmar surface, it has been found to be the cause of sterility among women.

An Alternative

Some palmists hold another line to be the Line of Marriage or Union. Any fine line starting from the Mount of Luna, curving up and joining the Line of Fate—this they call the Line of Marriage.

If there are more than one line, it means as many casual affairs. The most pronounced of them should be interpreted as real marriage.

A break in the line means forced separation between the couple.

Similar lines connected with the Line of Fortune should be construed only as lines of interest.

Should such a line be islanded, there is reason to suspect trouble through clandestine affairs.

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While predicting marriage, reference should be made invariably to the Mount of Venus which has a great voice in the matter.

RASCETTE

Rascettes are bracelets that are found at the end of the palmar surface towards the fore-arm. They are three in number. They denote longevity. Each bracelet contributes to the length of life, health, and prosperity.

A straight line starting from the rascette and reaching the Mount of Mercury means unusual luck in the shape of sudden wealth.

If a branch of the Rascette enters the Mount of Luna it shows an inborn desire for travel.

A net formation of these lines in the case of women indicates disorders of the generative functions.

If one of the lines goes right up into the hand in the case of women, it shows great cause for anxiety resulting from motherhood.

OTHER LINES

A line encircling the base of the first finger is called the *Solomon's Ring*. As the name suggests, a thin well-formed line would endow the owner with great wisdom.

If the line has but a partial formation, it shows the pious man who exhibits his religious propensities by fits and starts but is never consistent.

If the line is deep, it shows licentiousness.

In any case, people with this line are hardly, if ever, the subordinates of others.

Another significant line is the *Ring of Saturn* which encircles the finger of Saturn at the base. Those who have this line well-formed, will never stick to one job or profession. They will go on hunting for job after job, but rarely suffer for want of one.

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But a malformation is very dangerous as it will make the owner insipid and a defeatist.

Variations

There are no hard and fast rules for identification of variations of lines except common sense and experience, for the simple reason that they are legion. The place of incidence, position in relation to other lines and the relief must help fix them.

Special Points

Before proceeding further, I should like to point out certain special points in the examination of the hands of men and women in relation to their marriage which has been pointed out by Indian texts. First, women.

(1) Examine the *Ayu Rekha* of the right hand for matters connected with a woman's husband.

(2) Information relating to her mother-in-law should be read from the *Mathru Rekha* of the same hand.

(3) Those relating to the father-in-law should be read from the *Pithru Rekha* of the same hand.

(4) Matters concerning sisters, children and co-wife should be looked for in the same hand.

(5) A crooked line on the first phalange of the middle finger suggests trouble to the womb.

(6) Upright lines on the Mount of Venus on the left hand are not desirable as they point to boy-friends; such lines on the right hand, however, denote girl-friends.

(7) Lines on the edge of the right Lunar Mount indicate elder brothers-in-law and those on the thumb younger ones.

(8) Co-wives or misplaced affections of the husband will be seen from the sprouts of the *Ayu Rekha* and the lines at the base of the little finger.

(9) Prosperity of the husband can be gauged by the Fate Line on the right hand.

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(10) Upward sprouts on the Heart Line or *Ayu Rekha* will show great love between husband and wife.

Now men: the left hand has its own special uses in relation to men and their partners.

(1) Information relating to a man's mother-in-law should be read from the *Mathru Rekha* of the left hand; that relating to the father-in-law should be read from the *Pithru Rekha* on the same hand.

(2) (a) Big lines on the outward edge of the Mount of Venus indicate brothers-in-law, the slender ones denoting sisters-in-law.

(b) Should, however, the hand indicate a poor *Ayu Rekha* or *Wife Line* (Line of Union) and the *Mathru Rekha* is prominent, the above lines should be taken to mean maternal uncles and aunts.

(3) A line starting from the Mount of Venus and going across to the opposite edge is called the Line of Death. If that line on the left hand is smaller than its counterpart on the right hand, then the husband will survive the wife and *vice versa*.

(4) Scientific or musical attainment should be read from the Line of Apollo on this hand.

(5) It should be noted that the indications of the Fate Line will take effect after the marriage.

(6) The nature and description of a man's wife can be given from the astrological divisions of the hand—as explained later in the book.

CHAPTER 10

A POT-POURRI

In this chapter we shall review a miscellany of informations on *Samudrika* gleaned from a number of sources, mainly from a Malabar *granth* called *Skanda-sarirak* which is a veritable mine of information.

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Many of these do not strictly pertain to the hand, but still are of great interest to the student of the science.

It is common knowledge that the Indian palmists examine, besides the hand, the face, legs, feet, etc., and you will shortly be sharing the secret of those indications.

THE FACE

A line that proceeds from the corner of the eye along the forehead, called *Oordhvamukhee,* if present, shows the soldierly qualities of the man.

The presence of another line by its side which may be recognised by its two branches, called *Misra* may be detected; in which case laziness and grief will be its gifts.

Bhroomadhya is the name of the line that starts from the middle of the right brow. The presence of this line is very desirable as it insures one against disease.

If the above line, distinct to the naked eye, and starting from the left end of the right brow, be found, then it shows that the man will be his own master, i.e., he will set up independent business. Any line or lines parallel to this line is welcome; it will support the indication. If the latter lines be indistinct it will make the owner sweet-tongued.

A cavity on the forehead above the right eye confers great courage on the owner. If however the same be high up on the forehead, covered by hair, the man will become famous for his piety and charity.

The name *Jyothishmathi* is given to the line that appears on the left side of the forehead. Knowledge of the science of nature is said to be dependent upon this line.

Any cavity on this side of the forehead suggests brain disorders.

A two-pronged line on this side of the forehead is indicative of the birth of twins in the case of women.

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A line that starts from the middle of the brow (left) shows that the man has excess of *kapha* (phlegm) and that he will succumb to it.

A four branched line on this region will prevent a man from reaping the benefits of his education.

A protrusion on the right side of the forehead is a disqualification for longevity. If however the same be high up on the forehead it makes one a social figure. The same result should be predicted if it be found on a line with the nose.

A wavy mound in this region indicates susceptibility to leprosy or cataract of the eye.

One on the left side however, is capable of doing good; if it be high up on the forehead it is an indication that the owner will get a daughter within three years of his marriage.

Any line that may be found on the eyelid and travelling upward indicates the complete destruction of self-earned property.

A small excrescence of the eyelid shows a long-drawn illness; a black patch thereon will adversely affect children, wealth and happiness. Also death of son by injury.

A protrusion below the eye is calamitous in nature. It spells destruction to wife, children and even grandchildren.

On the cheek such a formation will cause loss of wealth, and sons.

A mixed colour of the protrusion in this region suggests prosperity in the case of men and other-worldliness in the case of women.

People with a line coursing along the cheek as well as the nose will find the whole world set against them.

Upward lines on the cheek confer health and wealth.

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A line starting from the nasal orifice and coursing along to the corner of the eye is capable of doing immense good to the owner; such a line proceeding to the seat of the ear confers wealth and longevity.

A thick line which may be found in the region above the upper lip indicates approaching ill-health. If, however, the same be finely formed it only shows a sensual nature.

A mound on the right side of this region points to the sound sleeper; whereas one on the right side indicates urinary disorders.

A similar formation on the upper lip proper, shows the foul-mouthed person whereas on the lower it indicates bacterial infection.

A line that starts from the root of the tongue and travels to the tip is called *Nadi.* The presence of that *rekha* makes the man a great scholar. If that line has many branches it makes him a good linguist; a similar formation in the case of women would indicate a large number of children.

Oordhva rekhas on the tongue are indicative of the fact that the man will earn his livelihood through speech.

Occasionally, lines appear on the sides of the tongue; they are the harbingers of coming evils, resulting mainly out of one's own actions.

Oordhva rekhas at the centre of the tongue indicate great fame through gift of speech between the ages of 20 and 50.

Other Parts of the Body

A line that starts from the neck and goes up to the chin indicates bad association.

A dimple on the chin makes a man prosperous.

If the promontory of the chin be semi-circular in shape it shows a man of clean habits. He wears clean garments and keeps his house scrupulously in

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order. It shows the man who likes gaudy colours if the promontory be circular in shape.

Too many lines on this region are hardly conducive of longevity.

A circular *rekha* on the neck shows a man of great erudition. The senses of hearing and smell work amazingly.

A creeper-like line on the neck makes a man sensual.

A number of lines on this region confers great wealth on the owner; lines with broken ends indicate an easy mode of life and a superfluity of children.

Hair below the neck, thick like that of the boar, denotes the sensual type of man; soft to touch and curling shows a gentle nature; greyish, long, and uppish ones, betray that the owner is bad in thought, word and deed.

Smooth and wavy hair brings about sorrow to women.

The man with a long but not wavy hair is apt to be rough and brusque in his speech; his avocation will not be attractive either.

One whose hair stands out like reeds, reddish, and strong like wool, is in danger of being affected both in body and mind.

A circular *rekha* on the chest is capable of winning over everyone that comes his way and cause a certain fear in the mind of others.

A deep groove along the spine makes a man famous ; other fissures or scratches must be considered as defects. Splotches of hair on the back are a positive bar to children.

A double line closely knit together restricts the man's life to 32.

Long bushy hair on the back further denotes that the man will reach his end while at his work.

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A white patch near the navel is indicative of the fact that the man will lose his fortune at the middle of his life.

A *rekha* somewhat like a lotus is capable of bestowing great wealth and good children, if found beneath the navel.

Any such patch on the hip would indicate the onset of insanity.

The region below the palm, rascette, if elevated would indicate progress; otherwise not.

Dots on this region, on the right hand, indicate the worst of crimes—even murder, in the case of men; in the case of women they indicate legitimate anxiety over the health of the husband.

Downward lines on this region make a man a pleasant conversationalist, and a woman, of good character.

Prominent veins on the face makes a man short-lived; if however, they are not prominent, they make him interested in great projects.

Knots of vein on the chin suggest gastric troubles.

Prominent veins on the chest of men and breast of women indicate an unsatisfactory love life.

Such veins on the abdomen spell the destruction of the whole family.

Prominent veins on the right hand point to a dwindling income; if invisible on the left fore-arm; augur well for for the successful completion of work at hand; and prominent ones on the left upper arm show liability to epilepsy.

Prominent veins on the knees make one a scholar; at the joints, they shorten life; on the shanks they denote a wild character who has lost his senses due to fright.

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Chapter 11

THE TIME FACTOR

The most attractive but unsatisfactory part of palmistry is the time factor as applied to the hand and the palm in particular.

There can be no two opinions about the importance of this aspect of the science. We may read ever so many events from the hand of a person, but unless we can say however approximately, when such events can be expected to happen, the whole process would lose its charm; our knowledge of the subject will be incomplete.

Opinions on this subject agree only to a certain extent; to the extent to which the time factor helps the adjustment of health and psychological conditions, agreement exists. When we extend the same principle to wider problems like longevity, marriage, children, etc., the neo-palmists shake their heads gravely.

This is illogical. Either you grant the principle of time factor or deny it. If you grant it, grant it in full. The dilly-dallying between palmistry and psychology is degenerating, to say the least of it.

It is easy to gather from the above remarks that the timing of events on the hand should be approached with great care. Experience rather than intelligence should prove efficacious in the matter.

Salient Points

All that the reader has to do for a correct approach to the matter is to master the principles outlined in the previous chapters of the book and try to apply them intelligently in the different cases. In this connection I cannot speak too highly of a good retentive power of the mind. In a sense I may even

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say that your success in palmistry is governed by your memory efficiency. And whatever I am going to say in this chapter will by its nature be empirical, and a *résumée* of what you have already learnt.

You must understand at the outset that no two hands are alike and no two lines are of equal length or distance from each other. But there are certain "milestones" on the hand which the beginner will do well to learn by heart. They are the cardinal points like the intersections of the major lines of Life, Head and Heart with others. The relative diagram (Fig. 98B) will make it clear.

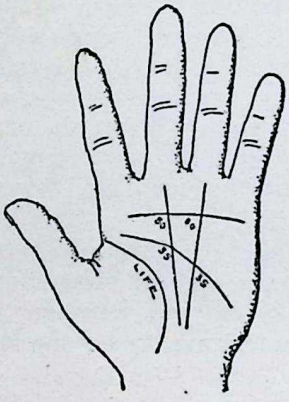

Fig. 98B.

On the lines of Head and Heart, time is generally reckoned from near the Mount of Jupiter in the direction of the little finger.

On the Line of Life also time is calculated from the top downwards.

On the lines of Fate and Fortune, however, it is read in the opposite direction, i.e., from the Rascette upwards.

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The "milestones" or the salient points are the intersection points of these lines. In the normal hand they are estimated as follows.

The Head Line cuts the lines of Fate and Fortune at 35 years of age measured on both the latter.

Similarly, the Heart Line cuts them at 50 years of age.

The above figures, I have already pointed out, refer to the normal hand. According as the lines are higher or lower on the palm, a margin of 5 years can be allowed on both sides.

Most Practical Method

The most practical method of measuring time on the hand is as follows: take a piece of string and place it exactly on the line you want to measure. Keep one end of the string exactly at one end of the line and cut the string at the point where the line should normally end. The idea is to get the exact measure of the line. Once you get this correctly, half the work is done. Now you can fold the string into as many equal parts as possible, consistent with practicability—usually we fold it into two first and twice again so that there will be now eight divisions, each representing $\frac{1}{8}$ of the estimated life—and ink the edges, so that when the string is drawn to its original length, there will be eight divisional markings like a measuring tape.

With this "measuring tape" you can measure the distance between different points on the hand and calculate the years denoted by each.

Discrepancies

The reader will have noticed the emphasis laid on the need for examining both the hands on important matters. Now it is not uncommon to come across cases where the indications of the same line

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in respect of time on both the hands do not agree. There are many reasons for this phenomenon into which we need not go. But the deciding factor in a contingency like this should be the time indicated on the Line of Fate on the right hand in the case of men and the same on the left hand for women.

I have seen some palmists striking a mean between those two slightly differing figures.

LONGEVITY

Longevity is the superstitious but logical end of the time factor in palmistry. Nonetheless it is a very important problem on whose successful solving depends the fame of the palmist. His responsibility is therefore very great. On the one hand he should not alarm the subject; on the other, he should not miss the mark leaving a wide margin.

I suppose it is easy enough for any intelligent student to assess at first sight whether the owner of a hand that is being examined belongs to the category of long life, short life or a medium life from a knowledge of the previous chapters. After making a rough estimate in this manner you must look for any immediate sign of alarm or anxiety in the shape of breaks, crosses, black dots, etc., on the hand. You must then make sure whether these defects are not fortified by squares, sequences or parallel lines of influence. If there are still unmistakable signs of alarm at a certain stage, the other hand also should be examined and determined.

Here are some more methods that will help in finally assessing the longevity of an individual through the science of palmistry:

1. Stretch the palm fully but without tension. Compare the lengths of the last two fingers. If the tip of the little finger reaches above the line that divides the second and nail phalanges of the ring

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finger, then measure the excess correctly. If it is equal to the length of 5 *yavas* (barley, of length equal to 1/8 to 1/6 of an inch) the person will live up to 100 years. If the length be equal to 4 *yavas* he will live up to 90 years. If the tip just touches the dividing line predict 60 years. If short by one *yava*, say 50; by two, 40; by 3, thirty; by 4, twenty, and by 5, ten.

2. Examine the bracelets beneath the palm. If there are three bracelets cleanly formed you may take it that he will live up to the full span of 108 years. Roughly speaking you may divide this span at the rate of 30 years each line.

3. Raise your brows and look at the lines on the forehead—those which you call wrinkles. If there are five distinct lines, predict 100 years; 4 lines, 80; 3 lines, 60; 2 lines, 40; and 1 line, short lived.

4. Consider the Line of Heart as starting from the edge below the little finger. If the Line extends upto the Mount of Mercury, the age is about twenty; upto the Mount of Apollo, forty; upto the Mount of Saturn, sixty; upto the Mount of Jupiter, hundred; and between the finger of Jupiter and Saturn, eighty.

5. The lengths of the other chief lines to be considered are the Lines of Life, Head, Fate and Apollo, the standard of measurement being the same as that adopted previously.

6. Find out the total lengths of the five fingers from their roots upto their tips. If the above total length, measured along the hand, from the elbow to the fingers reaches the root of the finger of Mercury, predict the age to be fifty, upto the first joint, 60; and upto the last joint, 80.

General

At the risk of repetition, I may once again point out that in the matter of estimating time, experience

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alone will help to be accurate. The best way to gain such experience is to seek out and wrestle with the time pointers on one's own hands or the hands of friends from known events of life like marriage, death of father or mother, employment, money, etc. I may as well make it clear that the measure of one's success in palmistry is directly proportionate to one's ability to handle the time factor.

CHAPTER 12

THE SEX FACTOR

The indicators for sex questions on the hand are *inter alia* the Heart Line, the Girdle of Venus, the thumb, and the Head Line. Not only the lines and their formation, but other psychological factors indicated by the type of hand, the thumb, the imaginative and other features of the hand should also be taken into consideration.

Generally speaking long, tender and sharp-edged fingers, a well-developed Mount of Venus and fine lines on the hand indicate an impressionable or psychic type.

A straight Heart Line denotes the idealistic type of lover.

Short thick-set fingers and broad or thick lines denote the practical type.

A narrow Mount of Venus tends to coldness of behaviour.

The Heart Line beginning at the Mount of Jupiter and ending at the endge of the palm beneath the Mount of Mercury indicates the exacting lover making impossible demands on the partner.

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A strong physical urge is indicated if the same line starts from between the mounts of Saturn and Jupiter.

A fork at the commencement of the line indicates bi-sexuality.

Any defect on the Heart Line affects the emotional life of the person. A fissiparous tendency of the line, indicated by the criss-crossing or branching out, especially at its commencement, denotes flirtatious tendency.

The Girdle of Venus is another indicator and its presence on a hand of strong sexual impulse would accentuate the tempo.

Similarly, if the Line of Head shows any defect like islanded formation or other weakness, it would make matters worse; for the mind will be restless like the weathercock. If, however, the Head Line be well-formed in a hand like this, it will save the situation by making the subject see the issues clearly and decide on the kind of action he should choose.

A good thumb as indicating Will, will help steady an otherwise fickle mind.

A well-formed Mount of Jupiter and a tripod sign on the first phalange of the Apollo finger denote a chaste life.

A long Head Line, a neither too swollen nor cavitous Mount of Venus, uncrossed lines tending towards the thumb, denote constancy in love.

A double formation of the Health Line denotes great ardour in love-making.

If the Line of Heart has no branches, the Line of Life is similarly formed and the Mounts of Sun and Venus also be absent, they show a life without attachment.

An over-formation of the Mount of Venus, stars in the first phalange of the thumb and the

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finger of Apollo, a net formation on the base of the thumb—these are indications of an immoral life.

A break in the Heart Line will indicate a broken engagement. If below the Mount of Saturn, the cause will be accidental; below the Mount of Apollo, due to financial difficulties, and if below the Mount of Mercury, due to change of heart.

If the Lines of Head and Life are very near and the sign of a tripod be found on the Mount of Venus, love will prove fatal.

A love affair will not end in marriage if the branches of the Fate Line reach the Heart Line.

Many lines crossing the Line of Heart, the Line of Fate stopping at the Line of Heart or having a chained formation at the crossing—these are the marks of trouble in love affairs.

One's life be spoiled by one's love if a line starting from the Mount of Venus crosses all these important lines.

A weak thumb, weak Head Line, short Heart Line, broken Girdle of Venus, nearness of Head and Heart Lines—these show predisposition to sexual malpractices due to impulsiveness and bad association.

Short thick-set fingers and thumb, imaginative Head Line, straight and short Heart Line denote a sadistic tendency.

Short finger of Apollo or Jupiter in a primitive type of hand, weak thumb and abnormally short Head Line denote an inferiority complex.

MARRIAGES

Knowing that the hand is capable of revealing a wealth of information about us all, it is always advisable to marry a partner whose temperament is compatible with one's own as revealed by the hand.

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Much as we are doing today in consulting astrologers and doctors, we would be well-advised to consult palmists also just for the purpose of knowing our own mental and physical make-up and how far the proposed marriage will be successful. Such a consultation will in any case be useful, for the parties can have a better knowledge of each other. Upon that understanding they can decide their marriage.

Incidentally, the kind of vocation one is likely to take up, the material prospects, health, etc., will also be revealed during the consultation which again will help to make up one's mind about the proposal.

CHAPTER 13

THE HEALTH FACTOR

Having granted the fact that the hand is an indicator of character, mentality, psychology, wealth, prosperity, etc., of an individual, it is but natural to hold that it is capable of revealing one's health as well—the diseases one is prone to, etc.

This argument gains in force when we remember that most of the ailments to which mankind is subject are psychological in character.

The Indian school of palmistry has not dealt much with this aspect of the science for the reason that the science of psychology as we know it today had not advanced much in those times.

Freudian psycho-analysis and its derivatives have advanced to such an extent that to ignore them or their suggestions on the hand would mean an incomplete treatment of the science.

Writers like Noel Jacquin, Dr. Charlotte Wolff, Dr. Spier and some others have done much pioneer

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work in this direction and we owe a large part of our knowledge of the principles enunciated in this chapter to their writings. Of course, I have applied them in many cases and found many of them correct. But one thing about them is that it requires some experience and sound reasoning power to make a proper diagnosis. But you can always have this diagnosis corroborated by competent physicians.

The purpose of the palmist is not to encroach upon the province of the medical man. He cannot and does not do that. His function is merely exploratory in nature and to that extent he certainly can help prevent any further deterioration of the health conditions of individuals.

The nail as a diagnostic factor has been recognised by all. White moons thereon indicate nervous debility. The reader is advised to revise the chapter where the nails are treated separately.

Round shaped nails without moons indicate susceptibility to heart weakness, a bluish colour suggesting organic defect of the heart.

Presence of moons on this kind of nails shows predisposition to high blood pressure.

Egg-shaped nails are predisposed to tubercular infection.

A defect in the spinal system is indicated as possible by a V-shaped nail and heart-shaped nail suggests proneness to throat weakness.

Soft, warm, moist palm in an over-sensitive hand suggests excessive sex indulgence and consequent thyroid displacement.

Cold, pouchy, skin of the palms denotes the case of sex repression.

A white skin in a flabby hand is susceptible to bacterial infection. If white spots are to be found

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on the ridge pattern on microscopic examination, such a state may be said to have set in.

The type of ridges on the tips of fingers will help in diagnosing predispositions.

A loop formation of the ridges shows that the owner is susceptible to digestive disorders and a weak heart.

A whorl pattern indicates nervous exhaustion.

An arched type shows predisposition to blood poisoning.

A mixed pattern suggests gastric troubles.

Fine lines running slantwise on the palm also point to the same condition.

A criss-crossed appearance of the Mount of Luna is an indication of ovarian or uterine disorders in the case of women.

Minute islands and perpendicular lines covering Mount of Luna mark a rheumatic condition.

A frayed condition of the Heart Line suggests danger due to some infectious diseases.

An islanded formation of the Health Line and a blurred appearance of the main lines, especially the Life Line are indications of tubercular infection.

A blurred appearance of the lines and the presence of a number of minute lines on the Mount of Luna with malformations of skin ridges—these are marked predispositions towards cancer.

If at the end of the Head Line a patch of skin looks misty, then the actual onset of cancer is indicated.

Islands on the Head Line are periods of mental strain, but a blurred and rugged formation indicates conditions of insanity.

The Line of Health meeting the Head Line where red dots are seen and the Life Line is of more than

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one colour; star on the Mount of Saturn—these are indications for hydrocele.

An islanded formation at the commencement of the Life Line indicates ailments of a hereditary character.

According to the Indian school, a star on the Mount of Luna in both the hands denotes danger from drowning.

Wherever there is a defect like a break on the Life Line, you can expect serious illness. In all such times, sequences, squares or similar protectives indicate that the man will recover from the illness.

The actual time of an approaching malady is indicated by the presence of a line crossing the Line of Health.

It must be remembered that on the hand many lines appear and disappear according to the needs of the situation.

A crescent on the Mount of Luna, a frayed appearance at the end of the Life Line, a branch of the Life Line starting from the end reaching the Mount of Luna, a wavy formation of the Head Line, a branch of the latter reaching out to the Mount of Luna—all these suggest possible mental derangement.

A minced appearance of the Head Line denotes poor memory or mental powers.

Spots on the Heart Line and breaks on the same line on both the hands with sequences suggest serious wounds.

Spots on the Mount of Mars indicate injury caused in fight.

A collection of minute lines on the Mount of Jupiter suggests injury to the head.

Stars at the beginning and end of the Line of Life, and at the end of the Fate Line indicate death due to paralysis.

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Islands on the Head Line denote over-work and consequent mental and physical exhaustion. A clear indication for complete rest should be read in that signal.

On the hands of women, a line running from the Mount of Venus to that of Saturn indicates danger through child-birth.

If the lines are yellowish in appearance, presence of jaundice is indicated.

If on a highly sensitive hand which shows repression, there is also a star on the Mount of Luna, it is a clear case of neurosis.

If the Health Line starts from the Life Line, and the Line of Head tends to join up with the Heart Line, it shows tendency to epilepsy.

Islands on the Heart Line and below the Mount of Apollo indicate weakness of eyesight.

An over-formed Mount of Luna is indicative of a predisposition to catching cold easily.

A wiry formation of the Health Line and a moist hand indicate excess of bile in the system.

Dots on the Head Line and below the Mount of Jupiter denote deafness.

Other defects have been dealt with in detail in the preceding chapters.

CHAPTER 14

THE SIGNS

Some of the minor signs that are met with on the hand are the star, the cross the grille or net formation, the triangle, the square, the island, the dots, the tripod, the fish, etc. (Fig. 99).

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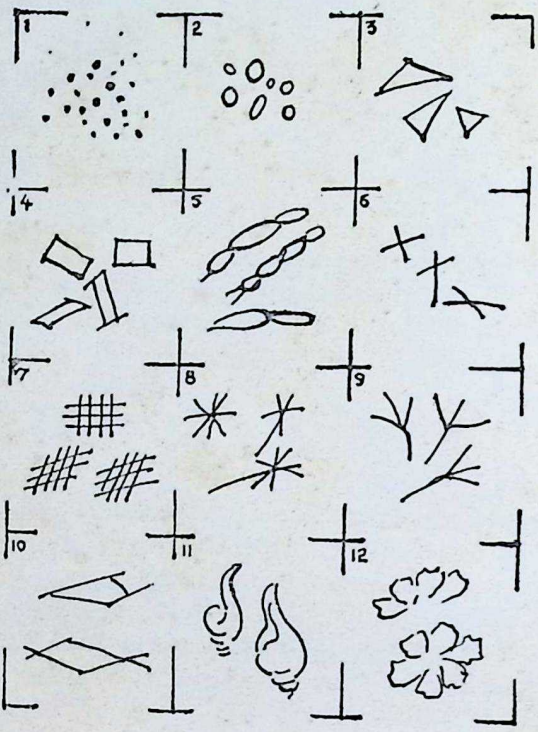

Fig. 99.

1. Dots. 2. Circles. 3. Triangles. 4. Squares. 5. Islands. 6. Crosses. 7. Grille. 8. Stars. 9. Forks. 10. Fish. 11. Conch. 12. Flower.

Their effects on the hand though specifically mentioned then and there in the previous chapters will be treated in a general way here for the sake of convenience.

THE STAR

A star on the Mount of Jupiter indicates honour, riches and happy marriage; on that of Saturn, violent death unless surrounded by a square; on that of

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Apollo, riches, fame; on that of Mercury, literary success, a silver tongue; on that of Venus, trouble in love; on that of the Moon, danger through water.

On the plain of Mars, i.e., the centre of the palm, the star indicates military honours and also some calamity in life.

THE CROSS 6 No

A cross on the Mount of Jupiter indicates a happy marriage; on that of Saturn, bad luck; on that of Apollo, perverted mind or dogmatist; on that of Mercury, petty larceny; on that of Venus, unhappy love affair; on that of the Moon, great imagination; on the Heart Line, a shock in love life; same effect on the Marriage Line.

On the plain of Mars (the centre of the palm) a cross shows great impulsiveness amounting to rashness.

THE TRIANGLE 3 No

On the Mount of Jupiter the triangle indicates great tact; on that of Saturn, occult powers; on that of Apollo, æsthetics; on that of Mercury, the politician; on that of Venus, fullness of love; on that of Luna, the poet or a naval life.

THE GRILLE 7 No

The Grille or the net formation on the Mount of Jupiter means selfishness and superstition; on that of Saturn, confinement; on that of Apollo, self-praise; on that of Mercury, theft; on that of Venus, lust; on that of Moon, morbidity.

In the centre of the hand the grille indicates insurmountable difficulties.

THE SQUARE 4 No

The square anywhere on the hand denotes protection from danger as already explained.

But squares on the Mounts of Venus and Mars on both hands will suggest imprisonment.

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THE ISLAND 5 NO

On the Life Line the island indicates conditions of delicate health which are capable of being cured.

On the Line of Health it indicates a period of worry, mental strain and headache.

On the Line of Heart, it indicates misplaced affection and an unfortunate course of love.

On the Line of Fate, it indicates a period when one's career will be affected, unjustly perhaps.

THE CIRCLE 2 NO

The Circle is good while appearing on the Mounts of Jupiter, Saturn and Apollo. On Luna, it suggests drowning; on the Heart Line, trouble to the heart; on the Line of Apollo below the Head Line, vehicular accident; on the Life Line, trouble to the eye, mishap.

THE DOTS 7 NO

Dots on the Line of Life indicate sickness or sorrow due to bereavement; on the Line of Head, mental strain; on the Line of Heart, love miscarried, or heart trouble; on that of Fate, accident or ill-luck.

On the Mount of Jupiter, loss of prestige; on Mount of Mars, loss of property; on Luna indebtedness.

OTHERS

The Indian system refers to many signs, some of which cannot be recognised as such.

The figure of a fish found anywhere on the hand will make a man enormously successful.

The figure of a lotus or an octogen on the hand of a man makes him fantastically rich and long lived.

On the hand of a woman such a sign will entitle her to become a queen or heiress.

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The sign of a bow or a sword on a man's hand will make him a great warrior or endow him with fighting qualities.

A conch on the hand of men will make them great intellectuals, commanding universal respect.

The sign of a tripod on the hand will make a man a virtual king. He will be generous and pious.

One with the sign of an arrow on his hand will have large landed properties.

The sign of an umbrella on the hand will make a man an emperor.

In the case of a woman with a similar sign she will become an empress bearing royal children.

The signs of Sun, Moon, the elephant, or a horse on the hand will indicate that the owner will lead a happy life.

The figure of a waterpot, a bangle, head of a man or parts of a woman on the hand will make a man become a minister of state.

MISCELLANEOUS

Count all the horizontal lines on the phalanges of the four fingers, (there are twelve joints) and if the total number of lines is 12, the owner will be wealthy; if 13, he will suffer from poverty; if 14, learned; if 15, a thief; if 16, a gambler and cheat; if 17, a sinner; if 18, well-behaved; if 19 praised by all; if 20, ascetic; and if 21, respectable.

An island in the middle of the thumb makes one versatile, wealthy and learned; unexpected legacy may be expected.

A deeply etched vertical line on the Mount of Apollo or a line parallel to the Head Line have been seen to bestow legacy.

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A circle or the figure of a lotus on the thumb suggests patrimony.

A similar mark on the finger of Jupiter also shows inheritance. But any other line thereon denotes expenses exceeding income.

A similar effect is indicated in the case of a circle on the finger of Saturn; only the source of income will be unexpected.

In the case of the third finger, a circle thereon denotes income from many sources; on the little finger, income through industry or business. Any other line or lines will mean loss through the same channels.

The figure of a circle on the Line of Fortune below the Head Line indicates accident caused by a vehicle.

A distinct circular mark on the thumb of a woman denotes the termagant of easy morals.

Lines on the nail phalange are not favourable as they suggest danger through drowning.

An elevated Mount of Saturn and depressed Mount of Luna will indicate the carping critic.

CHAPTER 15

CHOICE OF PROFESSION

When I speak of the choice of profession, I do not mean so much the profession one is already following as that profession which a particular individual will find most congenial or one in which he will be most successful as revealed by his hand.

We know that the hand reveals a lot of information about an individual's temperament and aptitudes.

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It is, therefore, simply a problem of synthesising these indications and finding that a job with which he will be in spiritual kinship and consequently succeed in.

The direct significators for vocation are the Lines of Head and Fate and the Mounts. The shape of the hand also will help in this.

Now, there is an endless list of professions and it is humanly impossible to recount them all here. All that we shall do in this chapter, therefore, is to examine the chief types, from which we can always deduce individual requirements.

Artistic Vocations

We have studied in earlier chapters that success in art is indicated by (1) the Line of Fate reaching up to the Mount of Apollo or (2) a branch of the Line of Head ascending to this Mount. Further indications are, pointed Apollo finger and star on the Mount of Apollo. First of all, these indications should be looked for.

Let us suppose that one of them is present on a hand.

Now the term art is too wide in application and therefore we have to go into detail.

If the fingers are supple and the Mounts of Mercury, Jupiter, Saturn and Moon are prominent, success through poetry may be predicted. Clear Girdle of Venus and Head Line proceeding into the Mount of Luna are further indications.

A prominent Mount of Venus, fine lines, a branch of the Head Line reaching the Mount of Mercury and square fingers, suggest histrionic talents.

Fleshy finger tips, a prominent Mount of Saturn, a prominent Mount of Luna, presence of the Girdle of Venus and the Line of Apollo make for success through music.

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Square finger tips, long and sharp finger of Apollo, a prominent Line of Apollo and Mount of Jupiter, star on the Mount of Apollo, these are indications for success through painting or drawing.

Hard, fleshy palm with a few lines make for success through sculpture.

If the Line of Apollo is malformed or made defective by the crossing of other lines, etc., or if the line branches on the Mount of Apollo such persons should not dream of achieving success through the medium of art of any kind.

Business or Trade

The surest sign of success in business is the Fate Line reaching the Mount of Mercury.

If the finger of Mercury is square-tipped a natural aptitude for business is indicated.

A well-formed Mount of Mercury on both the hands, a branch of Head Line shooting into the Mount of Mercury, a branch of Life Line going into the Mount of Apollo are further indications.

Liquor Trade

If the Mounts of Venus and Mercury be prominent, Girdle of Venus also be present, they will indicate success in liquor trades.

Perfumery, etc.

If in the above case the two Mounts be too close, they will denote success in cosmetics or perfumery business.

Hardware

Again a prominent Mount of Saturn, and a branch of Life Line switching into the Mount of Saturn will insure success in hardware, timber and minerals.

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HABERDASHERY

Persons with artistic fingers and well-formed first phalange of the Apollo finger may take to tailoring or haberdashery as profession if their hands also assure business leanings.

SHARE MARKET

Faultless Lines of Apollo and Head, finger of Apollo equal in length to the finger of Saturn, a branch of the Line of Life ascending into the Mount of Apollo—these suggest success in the share market or speculation generally.

CLERICAL

A prominent Mount of Apollo unsupported by other indications of prosperity like the absence of Line of Fortune usually denotes clerical jobs.

MENIAL

Shorter fingers and longer palm, absence of Line of Fortune and prominent Mount of Saturn will indicate menial service.

LAW

A large second phalange of the thumb, square fingers, well formed Mount of Mercury, tapering finger of Mercury, a star on the nail phalange of the same finger, distinctly separate formations of the Lines of Life and Head, long forked Head Line, long well-formed Line of Apollo reaching up to the Mount of Jupiter—these are indications of a successful lawyer.

MEDICINE AND SURGERY

The following formations are helpful for success in medicine: long, square-tipped fingers, well-formed Mounts of Mars and Mercury, a good Line of Fortune, two or three separate lines on the Mount of Mercury, vertical lines on the finger of Mercury. They may indicate success in pharmaceutical work, if the hand indicates business abilities also.

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AGRICULTURE

The successful agriculturist will have the following features: Coarse skin on the palm, Mounts of Venus, Moon and Sun prominent, and black nails, long stout-finger, etc.

ARMY LIFE

Those with a prominent Mount of Mars and a star or tripod or triangle in the centre of the palm below Mount of Mercury may find themselves profitably in uniform.

JOURNALIST

The Girdle of Venus plays an important part on the hands of journalists and writers. That seems to be essential, strangely enough, for success in that pursuit. Longish finger nails, a fork of the Head Line at the end, Head and Life Lines join in a cross below the Mount of Jupiter are further indications.

MAGICIAN

Prominent Mounts of Luna and Saturn on both hands and a triangle preferably on both of them will equip people for creating illusions.

ORATOR

Prominent Mount of Mercury, a triangle thereon, long Head Line, finger of Mercury reaching upto the finger of Apollo.

PROFESSOR

Well-formed thumb and first finger and triangle on the Mount of Mercury are excellent signs.

A good Head Line and triangle on the Mount of Venus in addition to the above will qualify one as a teacher.

A good Head Line and triangle on the Mount of Venus in addition to the above will qualify one as a teacher of Mathematics.

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OCCULTIST

Good formations of the Mounts of Saturn, Mercury and Venus, and presence of Solomon's Ring, Line of Intuition, and the fingers will be wide apart when stretched. A pointed finger of Jupiter will be an asset to them.

It may be clear from the foregoing descriptions that in the matter of choosing the different professions or trades, the particular characteristics of the trade and their imprints on the hand, should be synthesised and looked for on the hand.

I have therefore left the task of finding out the other professions to the student himself which he can easily do from a knowledge of the previous chapters of this book.

CHAPTER 16

YOUR FORTUNE IN YOUR HANDS

The last but not the least interesting part of palmistry is the finding out of the financial prospects of the individuals from the hand.

Ninety per cent. of the people who put out their hands for examination do so with the idea of knowing their material prospects; whether they will come in for money suddenly or gradually and what can be done towards expediting such a contingency.

I have therefore tried to present in a concise form all the important features of the hand that speak of wealth, and their opposites in this chapter.

It goes without saying that these statements will all be what the student has already read in the previous pages of this book. Yet, the important nature of the problem requires a summary.

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A General Rule

As soon as you take a hand for examination you can unmistakably say whether it belongs to a man of affluent circumstances or to one who struggles for his very existence.

You may take it as a general rule that the Line of Fortune is a great determinant in this matter. Not that by its presence alone can you predict the millionaire. It is the other way about. It has been observed that however eloquently the hand may speak of riches otherwise, unless the Line of Fortune or Apollo is present in the hand, the other indications hardly shine or realise their full value.

In other words, the material or outward manifestation of wealth is controlled by this line alone.

That period in one's hand at which that line obtains visibility marks the date of an increasing bank balance.

Signs of Wealth

Generally speaking, in a wealthy man's hand, the Mounts of Jupiter and Apollo will be prominent.

According to the prominence of other mounts or other similar indications, one must judge the source of income. For instance, a prominent Mount of Mercury suggests money through trade or business.

Long untroubled Lines of Apollo and Fate, branches of Head Line reaching the Mounts of Apollo and Jupiter are insurers of this fact.

If it is to be an inheritance, there should be a good Rascette, containing a star, a triangle or a tripod.

If the Line of Fate reaches the Mount of Saturn or white spots be found on the Head Line, unexpected wealth may be predicted.

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A star on the Mount of Jupiter will suggest money through marriage.

If the Fate Line starts from the Life Line, or the Rascette has a chained formation, wealth through one's own efforts should be predicted.

A sister line to the Line of Head is a great asset for wealthy people.

If the Line of Apollo is visible above the Line of Heart, as it is the case with most people, it means the acquisition of inheritance or wealth comparatively late in life.

But even in a wealthy hand, there are certain undesirable indications like miserliness, greed, etc.

The total absence of the Heart Line is one. You know what it means. Similar in effect is the inward curve of the thumb.

If the Head Line ends with an upward curve and at the same time the Heart Line ends with a downward curve it suggests miserliness.

Again, there are certain kinds of business that are synonymous with *pucca* gambling. Inordinate speculation is an illustration in point.

The speculator's hands can be identified by the extra length of the third finger which will be nearly equal to the second finger with the Head Line curving much towards the Mount of Moon.

In an earlier chapter I have pointed out that a hand in which the fingers have rather a large space between them when stretched out, is hardly likely to retain any money.

A hand that is hollow or not fleshy is also unlikely to amass wealth. In other words, the hand with poor mount formation.

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Poverty

It is easy to collect the data for poverty for it will simply mean the absence of those good indications which we said applied to wealth.

In addition to these, the following marks can also be mentioned; a malformed Rascette, islanded formations of the Lines of Fate and Health, crossing by minor lines on Fate Line, tripod in the centre of the palm, on the Mount of Saturn, etc.

Chapter 17

HOROSCOPE FROM THE HAND, ETC.

Strictly speaking a chapter of this kind is unnecessary for purposes of palmistry. Astrology and palmistry are two different subjects. Even though their functions are identical, their methods of approach and data are different. They are quite capable of standing by themselves.

But, still, as I have pointed out in the introductory chapter, there are strong evidences to believe that these two subjects are inter-connected. The naming of the mounts and fingers after planets could not have been arbitrary. The very structure of the hand, the number of fingers, the phalanges and the mounts, as will be seen, suggest a connection. On top of it, we know that many palmists do read the horoscope from the hand.

I do not profess to have found the secret, which our ancients evidently possessed of this process. Neither have I succeeded in evolving an infallible system of doing it. All I have done is to ask such erudite palmists who were mostly other-wordly and glean what leaked out from my conversation with them. A few books have also been written on this point. I have systematically put all these bits of knowledge to test and whatever I found successful

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in a tolerable number of cases, I felt justified in setting down in these pages. Doubtful ones I have purposely refrained from mentioning.

For the above reason the methods described in this chapter will be correct in the mass. You cannot expect minute details. But even that attempt will help us a great deal in the other branch, namely, astrology, in settling doubtful horoscopes or even creating new horoscopes.

I should however utter a word of warning to the student. After grasping the principles enunciated in this chapter, the student should start applying them to known cases and learn to eliminate pitfalls. Experience alone will prove the efficacy of these principles.

Of course there are men who can 'read' horoscopes from the hand by means of hypnosis. They are altogether beyond our purview.

Now for the purpose of the following discussions I assume an elementary knowledge of astrology on the part of the reader. Otherwise he is referred to my book *Everyday Astrology*.

When any of the mounts on a hand is prominent, it means that the planet after which the mount is named is powerfully posited in his horoscope.

For instance, if the Mount of Jupiter is well-formed, and a vertical line be found thereon you can take it that the planet occupies his place of exaltation, Cancer.

Varahamihira observes that if anyone of (1) a conch (2) lotus or (3) fish be found on the hand or sole of the foot, Jupiter will be exalted or placed in a favourable position like angles or trines to the lagna in his own or day house.

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Without the vertical line but only a well developed mount the planet will occupy its own place—in this case either Sagittarius or Pisces.

Depression of the mounts, crosses and other cut marks on these suggest that those planets are weak or in *neecha* places.

Conjunction between two planets is suggested by the encroachment of one mount over another.

The appearance of the fingers will have a say in the matter. The four fingers represent the four planets after which they are named and the thumb stands for Mars.

According as these fingers are prominent, *i.e.* longer than usual or short and crooked, the respective planets must be taken to be prominent or ill placed in the horoscope.

It is common knowledge that out of the above five planets, namely, Jupiter, Saturn, Sun, Mercury and Mars, all but one, the Sun, have two houses in the Zodiac, positive and negative.

Now the fingers and the mounts on the right hand represent positive houses and those on the left hand represent negative houses. (The earlier house counted from Aries is the positive and the later house is the negative house). The prominence of these indicators on the right or the left hand should help in eliminating one of the two houses attributed to those planets.

In the case of Venus also this process of elimination can be used by taking the Mount of Venus on both the hands.

A very shrewd guess of the positions of Jupiter and Saturn can be made by a knowledge of the age of the person. The planet Jupiter takes one year to pass through one sign and Saturn $2\frac{1}{2}$ years. If you

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know the present position of both these planets, by counting backwards you can invariably fix their houses. This method of course should only be used to check up with the deductions or the result obtained by the previous method.

The age can be ascertained either by direct questioning or from the hand itself as follows:

According to one writer, if you apply pressure on the Life Line with a finger in a downward direction the blood in the locality will be driven down and a white spot will be found on the line which signifies the present age.

Another way of finding the present age of an individual is to mark the length of the line on the forehead. The total length of such a line from one temple to the other is counted as 10 years and smaller lengths are calculated in proportion.

OTHER INDICATIONS

If the right hand is crowded by lines and marks, the odd signs of the horoscope contain a majority of planets. If the left hand is similarly found, the even signs.

When the majority of planets occupy Cardinal signs, this will be disclosed by the broad and powerful hands. If the hand is spatulate or square and of firm consistency the majority of planets will be found in the fixed signs in the horoscope.

Conic or philosophic type of hands with knotted fingers suggests crowding of planets in Common signs.

The above indications apply also when the Sun occupies any one of them or the rising sign happens to be one of them.

It has been observed that the counterpart of the place occupied by the Moon in a horoscope on the body is invariably marked by a scar or a mole. Such a marking if visible will help in fixing the place of Moon.

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The parts of the body corresponding to the signs of the Zodiac, figuratively called *Kala Purusha* in Indian parlance, are as follows:—Aries: the portion above the neck; Taurus: the neck and throat; Gemini; the two hands; Cancer: chest; Leo: heart and back; Virgo: abdomen; Libra: loins; Scorpio: private parts; Capricon: knees; Aquarius: ankles; Pisces: feet.

Another factor which will help in fixing the Moon is a knowledge of the characteristics of persons born in the 27 *nakshatras* or constellations. The student is referred to my book *Everyday Astrology*. By the appearance and a knowledge of one's likes and dislikes we can find out the *nakshatra* from which we can fix the Moon.

Once the Moon is fixed the Rising Sign or Lagna is as good as fixed by the application of the following rule:

"The *Lagna* should be in trine with the house which the Moon occupies or to the house which is seventh from the latter" (*Ibid*).

The rule is not universal in application, but in a majority of cases its provisions will be complied with.

Another rule which is mentioned by "Mihiracharya" in his *Astro Palmistry* is this: Count all the lines on the second and third phalanges of the fourth finger on both the hands. Multiply this total by 13 and add 5 to the product. Divide the final figure by 12 and take all the remainder which will represent the rising sign. Also apply the rule stated on page 46.

Of course the lines on the third phalanges have to be counted very carefully, differentiating between the developed and the undeveloped ones.

I do not feel justified in going into any greater detail in this matter.

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CHAPTER 18

HORARY PALMISTRY

The fifteen *thithis* of the brighter half and the fifteen *thithis* of the darker half of the month are counted on the phalanges of the right fingers, commencing from the first phalange of the little finger as follows: 1, 6, 11 on the little finger; 2, 7, 12 on the second finger, 3, 8, 13 on the middle finger, 4, 9, 14 on the index finger, and 5, 10, 15 on the thumb. For this purpose the outward edge of Mount of Venus is taken as the first phalange of the thumb, which it really is.

Now, when any one comes to consult you about his fortune on any day, you must first find out from the *panchang* what *thithi* it is on that day. At sunrise that *thithi* will be ruling and for our consideration it will be ruling upto the first 4 *ghatis* only after which the next *thithi* will commence its rule. After four more *ghatis,* the *thithi,* after, will commence and so on.

According to the above calculation, you must first fix up the *thithi* ruling at the time of the query. From this you must locate the particular phalange to which it refers calculated according to the first para. Then you must predict the result according to the shape of the finger, its position, its length shape and any marks that may be found on that phalange.

Here are some more classifications that may help you to solve questions:

The four fingers (without the thumb) are classified as *Brahma, Kshatriaya, Vashiya* and *Shudra,* commencing from the little finger. The thumb has no caste, but denotes the lucky man.

West, South, North and the East are respectively the directions signified by the four fingers

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commencing from the little finger*. The thumb denotes central region.

On the three odd fingers the phalanges are counted as *Dhatu, Moola* and *Jeeva* and on the even fingers, i.e., the index and ring fingers, they are counted in the reverse order.

PLANETS

The planets are distributed on the phalanges of the fingers as follows: Sun—middle phalange of the thumb; Moon—top phalange of the same; Mars—third or top phalange of the index finger; Mercury—first phalange of the thumb; Jupiter—top phalange of the middle finger; Saturn—top phalange of the 2nd finger. *Rahu* and *Ketu* find their abode on the back of the hand.

The seven days of the week are also distributed in the above manner on the phalanges.

SIGNS

The twelve signs of the Zodiac or *rasis* are distributed on the phalanges of the fingers commencing from the first phalange of the little finger and ending on the last phalange of the index finger. The third, second and first phalange of the thumb are also said to represent *Kataka, Simha* and *Kanya rasis* (Fig. 100).

If the *rasi,* signified by the phalange one gets from the *thithi,* is on friendly terms with the *rasi* in which the inquirer is born, then the result of his query will be favourable. Otherwise not.

The direction, *dhatu,* etc., signified by the phalanges should be judged favourably only if the *rasis* are on friendly terms as above.

If the *rasi* of the person be not known, it may be calculated from his name in the usual way.

* If the query relates to a lost article you must say that the article is hidden in the direction North, South, etc., signified by the finger got.

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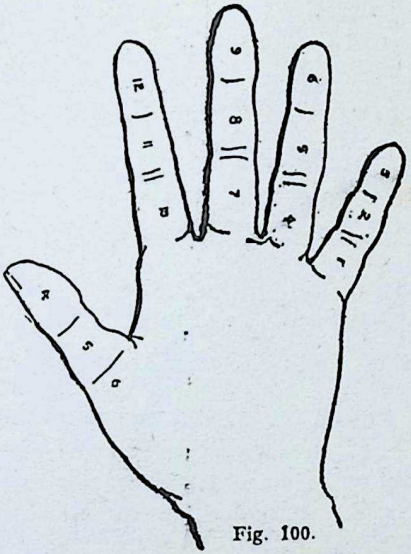

Fig. 100.

Rasis are said to be friendly when their lords are on friendly terms. Any standard work on astrology will contain this information.

ANOTHER METHOD

After sunrise each day, that day rules upto 8-4/7 *ghatis*. The rule of the next day commences in effect after this interval and so on.

So you must calculate what day rules at the time of the query in the above manner and find out the relative finger as already explained.

Those planets which are said to be posited at the top phalange of the fingers are said to be lords of those fingers.

(Readers should not confuse this with what they have read in an earlier chapter regarding rulership of fingers which was according to Western conception).

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Now, if the lord of this finger is favourable in relation to the *rasi* of the inquirer, the answer to the question will be favourable: otherwise not. The actual shape, etc., of the finger, etc., will also have a say in the matter, as has already been pointed out.

Annual Readings

If the query concerns the good and bad events of a future year, the following method should be adopted. In the case of males, count the first 15 years of life from the first phalange of the little finger to the first phalange of the thumb. Similarly, count on the left hand for the next 15 years and back again to the right hand for further 15 years and so on.

In the case of women, commence on the left hand.

You will get a certain phalange relative to the particular year of life. The character of that phalange should be interpreted as the events of life for that year. Upward lines, circles and *yava* formations on the phalanges indicate gain of wealth, fame, children, good harvest, etc. Broken or mal-formed, dots or oyster-like formations denote difficulties.

It should be remembered here that many lines fade, reappear or appear for the first time, change shape, etc., with the passage of time.

Chapter 19

CLOSE-UP OF A HAND

All of you will agree that the first impression which the illlustration gives is one of authority. Why? The profile is majestic, magnanimous, broad at both ends and the fingers are straight and well-shaped. You will next recognise the square type of hand, because of the square shape of palm and the square finger tips. The palm is not riddled with lines.

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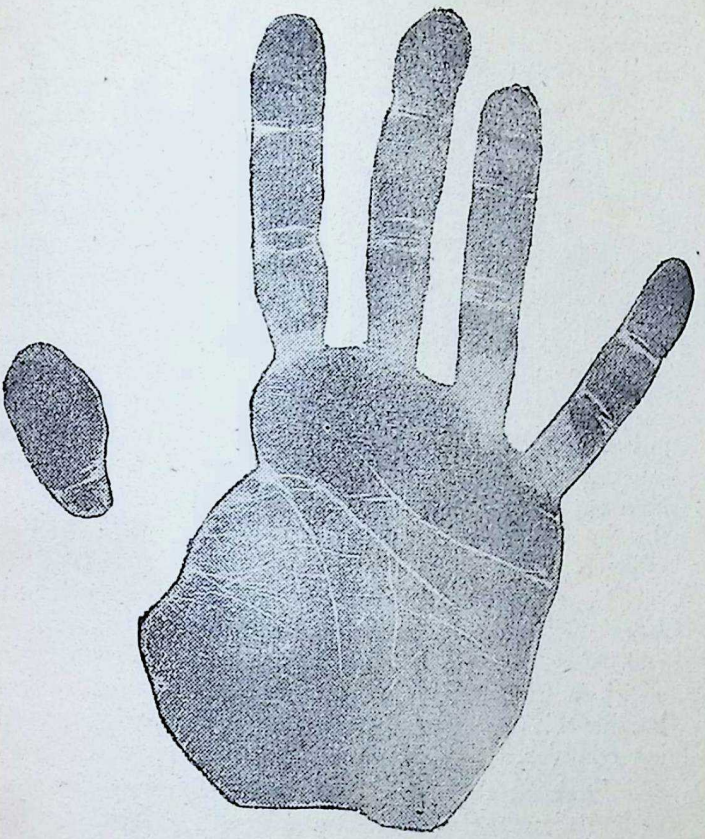

Fig. 100-A.

Piercing together these evidences we have to conclude that the man is a good prospect because he has an even temperament, no frayed nerves, rather gay and jovial; he has an eye for system and loves detail; in other words, usefulness and practicality are the key-notes to his character. A rather large palmar surface in proportion to the fingers and dominant

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Now, if the lord of this finger is favourable in relation to the *rasi* of the inquirer, the answer to the question will be favourable: otherwise not. The actual shape, etc., of the finger, etc., will also have a say in the matter, as has already been pointed out.

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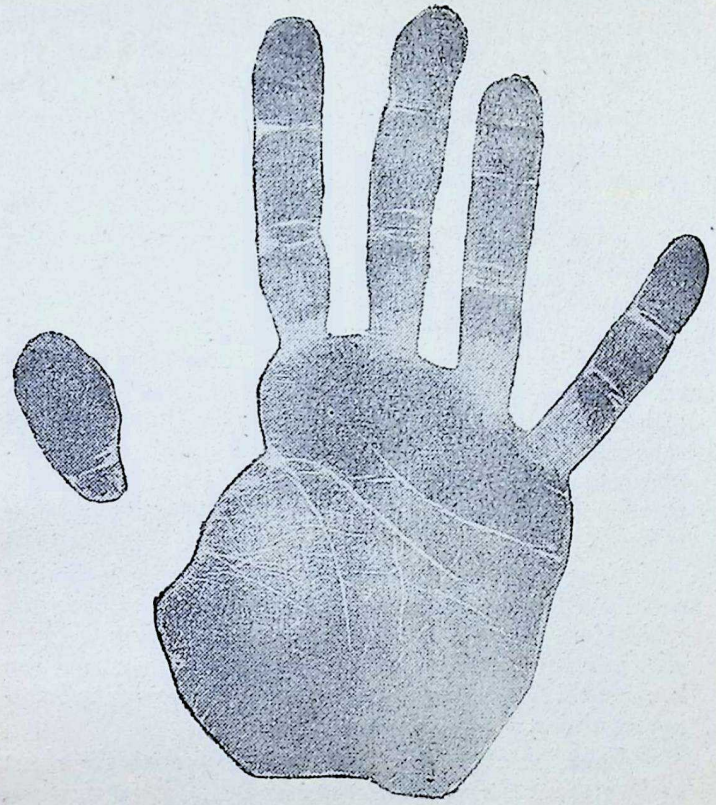

Fig. 100-A.

Piercing together these evidences we have to conclude that the man is a good prospect because he has an even temperament, no frayed nerves, rather gay and jovial; he has an eye for system and loves detail; in other words, usefulness and practicality are the key-notes to his character. A rather large palmar surface in proportion to the fingers and dominant

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second phalanges of the fingers make him more material-minded than spiritual and quickly grasp the spirit of things better than detail.

The square tip is the great asset for businessmen. It shows the fountain-head of ideas and an independent judgment which are so necessary for becoming a successful businessman.

The next thing that attracts our attention is the index finger which is very nearly equal in length to the second finger. The index finger, as you know, is the finger of authority and it belongs to the planet Jupiter. Further, the middle phalange dominates; all of which indicate excellent business talent of an executive character and also proficiency in the Jupitarian science, *viz.*, law, or art. The thumb is low set, denoting intelligence, adaptability and generosity. Here again, the first phalange is well-formed conferring thereby initiative, enterprise, perseverance and self-reliance.

Next in importance is the third finger which is quite well-formed except for a slight curve inward which is a defect, indicative of a defensive or slightly selfish nature. This is quite capable of rectification because this does not go well with the other preponderating qualities.

Look at the little finger. It is relatively short or less than the proportionate length. It is, further, wide apart from the third finger when stretched out. When this finger is close to the third we say that the owner belongs to a close-knit family. Consequently, I have to infer the opposite in this case. Possibly it is a psychological complex which is quite capable of rectification by conscious effort.

The excellent formation of the mounts of Jupiter, Saturn and Mercury is ideal for the hand of a business executive, as it suggests great ambition, innate ability and luck.

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There is however a serious defect which should be mentioned. The Line of Heart is wavy, being made of bits of arcs caving up. The presence of the Girdle of Venus coupled with the three branches into which the Line of Fate sprouts below the Head Line into the Mounts of Luna and Venus suggests a rather dangerous tendency in matters of the heart, which may tell upon one's own efficiency not to speak of health. For a time it may appear to help one to climb successfully into society. In the ultimate analysis it will turn out to be negative approach. I won't be surprised if this weakness is manifestly telling on the work of the mind to-day!

The Head Line is fine and straight. So far so good. I should, however, envisage some serious mental trouble towards the fag end of his life which should prove to be fairly long judging by the present standard of Indian longevity.

I have by illustration pointed out the strength and weakness of a typical executive hand. It is now upto anyone of you to examine your own hands dispassionately and set out discovering if you own one such. If there are definite indications, better start preparing yourself for that eventuality to-day; but it is more important to correct the defects indicated quite early, for that is the lesson of the science of Palmistry.

CHAPTER 20

A GALLERY OF FAMOUS HANDS

Swami Vivekanand (Fig. 101). One of the most beautifully formed; mark the type of hand and the perfect proportion. The mark of the tripod on the Mount of Jupiter describes the mental calibre of the man.

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Poet Rabindranath Tagore (Fig. 102). The well formed Mount of Venus, *Oordhva Rekha* going upto the Mount of Mercury, the figure of a triangle on the Mount of Venus, and the shape of the hand are worthy of note.

Mahatma Gandhi (Fig. 103). Mark the three branches into which the Line of Heart terminates at the Mount of Venus—just as in the case of Swami Vivekananda: a mark of international fame. The space between the Lines of Life and Head, the narrowness of the Mount of Venus, the Line of Intuition and the triangle on the Mount of Mars are the important points to note. The star on the finger of Saturn has brought him a violent death (See page 108.)

George Bernard Shaw (Fig. 104). The rather short hands, indicative of his vitriolic temperament, well developed Mount of Mars, well shaped finger of Mercury and the crossed Girdle of Venus revealing his creative talents and dogmatism; the lines of Fate and Fortune are remarkable; the Head Line starts almost from the Mount of Venus which again accounts for his impetuous tongue.

H. G. Wells (Fig. 105). Mark the space between the Lines of Life and Head. The Lines of Apollo and Fate are unique. The cross at the end and the triangle at the commencement of the Line of Apollo are further remarkable, indicating the Prophet that he was.

Franklin D. Roosevelt (Fig. 106). The star, at the Mount of Mercury made him one of the best speakers of his time. His uncommonly long term as President of the U.S. was vouchsafed by the triangle at the end of the Line of Apollo, till the break in the Line of Life. The three branches at the end of the Line of Heart shows his magnanimity and courage at the same time. Note the circles at two points on the Line of Life.

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Fig. 101. *Swami Vivekanand.*

Fig. 102. *P. Rabindranath.*

Fig. 103. *Mahatma Gandhi.*

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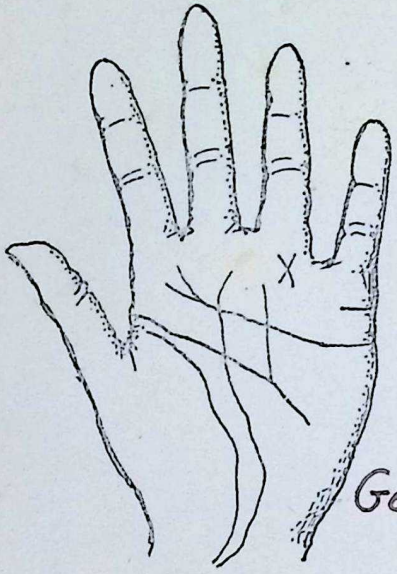

Fig. 104

George Bernard Shaw.

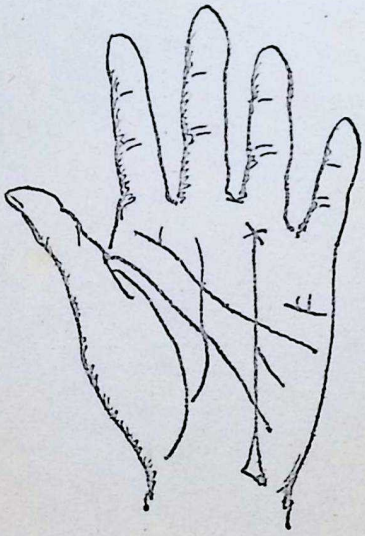

Fig. 105.

H.G. Wells.

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Fig 106

Franklin D. Roosevelt.
32nd President of the U.S.

Fig. 107.

Prof Einsten.

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Fig. 108.

Henry Ford.

Fig 109.

John D. Rockefeller

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Prof. Einsten (Fig. 107). The three lines on the Mount of Apollo and the triangle on the Mount of Moon has possibly made him expound the Theory of Relativity. Note the Head Line is remarkably low down.

Henry Ford (Fig. 108). The star on the Mount of Apollo and the circle at the terminus of the Line of Heart, on the Mount of Saturn are perhaps responsible for making him what he is.

John D. Rockefeller (Fig. 109). The star on the Mount of Apollo, the merging of the Lines of Fate and Apollo, and the branching of the Fate Line at the end are worthy of note.

Queen Elizabeth (Fig. 110). The spatulate type of hand, strong and clear Life Line, lines from the Mount of Venus to the Mount of Mercury, indicating loyalty and affection; long Line of Fortune; well-formed Heart Line; Head and Life Lines joined at the beginning but sharply going apart suggesting development of sound sense and strong will-power.

Joseph Stalin (Fig. 111). Note the star on the Mount of Jupiter. Line of Head and Life merged at the beginning. Line of Heart which is joined with the Line of Fate commences from the Mount of Saturn. Well-formed Plain of Mars. All told, it suggests the Man of Steel.

Winston Churchill (Fig. 112). Note that all world famous men have the star at the Mount of Jupiter. But a cross thereon will indicate great self-confidence. Fingers of Saturn and Apollo equal in length denoting boldness and artistic sense. Low set shapely formation of the thumb makes him a philosopher and fighter for principles; a man of sound judgment. Intuitiveness is suggested by the tapering fingers. The space between the Lines of Life and Head, the sympathetic formation of the Lines of Fate and Apollo, the double formation of the Line of Life, the three branches at the end of the Line of Head—all these have made

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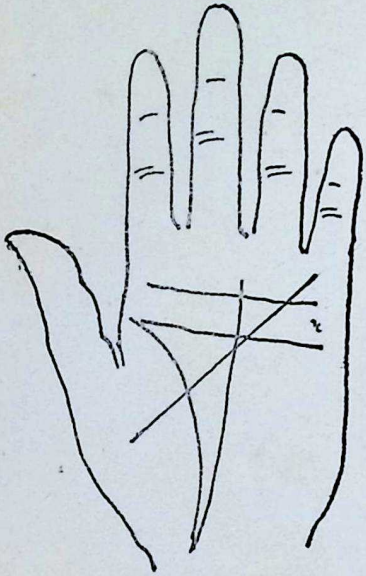

Fig. 110.

Queen Elizabeth.

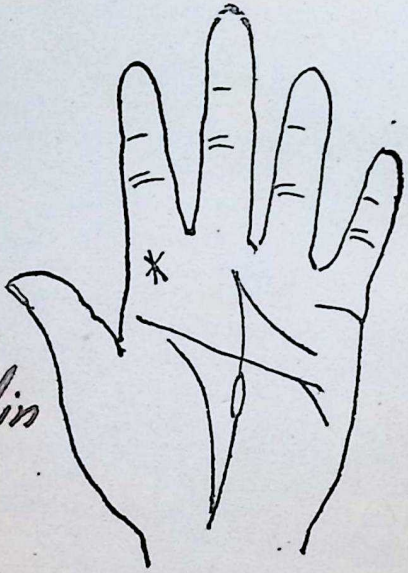

Fig. 111.

Joseph Stalin

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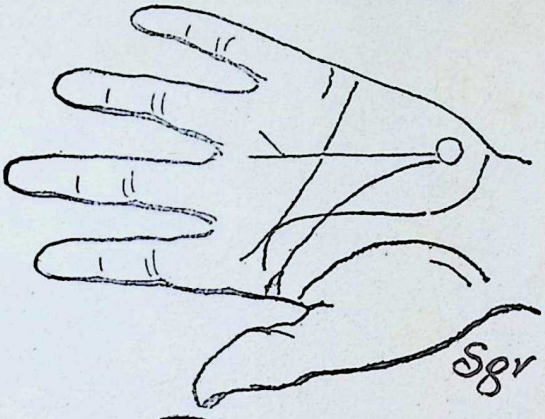

Fig. 114.

Sgr Mussolini.

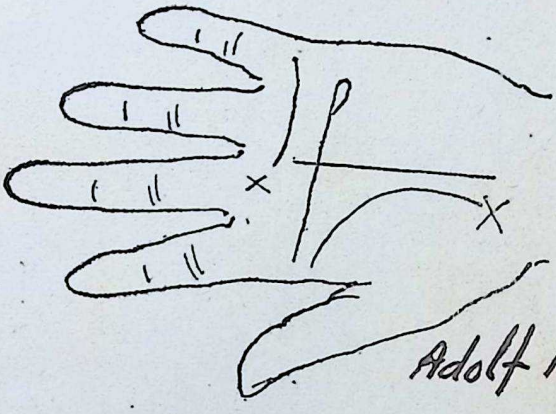

Fig. 113.

Adolf Hitler.

Fig. 112.

Winston Churchill.

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Mr. Churchill the man of destiny so far as England is concerned.

Adolph Hitler (Fig. 113). Note the cross at the end of the Life Line and another on the Mount of Saturn, nearly at the end of the Fate Line; also the spool at the end of the Head Line. All these points lead to the only irresistible conclusion—a violent and disgraceful end.

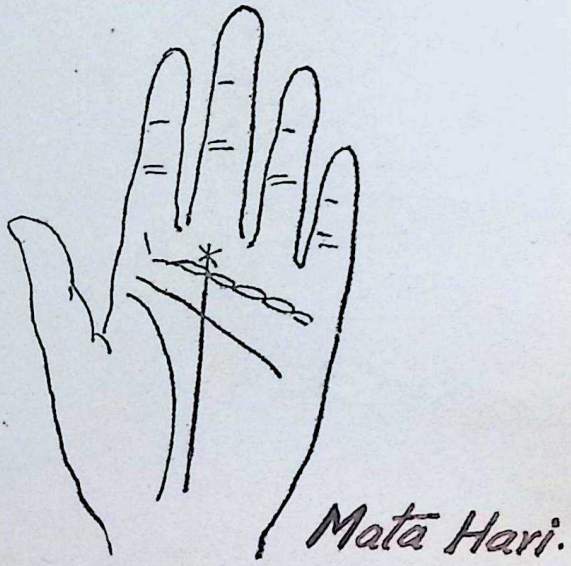

Fig. 115.

Sgr. Mussolini (Fig. 114). The spool at the end of the Lines of Head and Apollo points to a similar fate.

Mata Hari (Fig. 115.) Note the type of hand and the tips of the fingers. The Line of Heart is malformed. The cross on the Line of Fate is the sign of the gallows.

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